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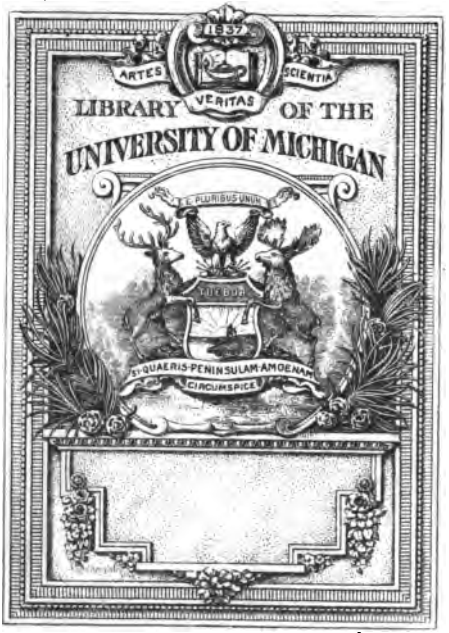
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## AN INTRODUCTION TO THE STUDY OF MISSIONS

BY

LOUISE MANNING HODGKINS, M.A.

AUTHOR OF "A GUIDE TO THE STUDY OF NINETEENTH CENTURY AUTHORS"

"Revelation is the majestic march of God in history."

New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1901

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Set up and electrotyped September, 1901. Reprinted October, November, 1901.

Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

DEDICATED TO

All Students of Missions

# STATEMENT OF THE CENTRAL COMMITTEE

DURING the Ecumenical Conference, held in New York, April 21–May 1, 1900, a long-contemplated plan to unite all Women's Boards of Missions in the United States and Canada in a more thorough study of missions took definite shape.

At a meeting held at the close of the conference, a representative committee was appointed, and was given discretionary power to arrange the course of study and provide the method of its pursuance.

"Via Christi, an Introduction to the Study of Missions," is the first of a series proposed by the committee, and will be followed by studies of India, China, Japan, and other countries, each volume treating of the history of all missions in the country to which it is devoted, and beginning, in each case, with the nineteenth century. This course is intended to cover a period of several years.

A simple preliminary series of six lessons, in leaflet form, for use in missionary meetings, clubs, and home study, entitled "Christian Missions in the Nineteenth Century," was issued by the Committee, September, 1900, the lessons being: 1. Awakenings and Beginnings. 2. The Century in India. 3. The Century in China.

4. The Century in Japan. 5. The Century in Africa. 6. Opportunities and Coming Conflicts of the Twentieth Century. Sample copies of these leaflets can be obtained from the Secretary, or through any member of the Committee.

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Secretary and Treasurer,
*Newton Center, Mass.*

# PREFACE

To the majority of students of missions, familiarity with the Pauline missionary tours is succeeded by familiarity with the missions that began at the close of the eighteenth century. This little book attempts to show what Christian missions continued "both to do and to teach" from the apostolic age to the beginning of the period of modern effort. To the reader without access to a library, it endeavors to supply a brief outline of this vast period; to the student of larger opportunity, the bibliography should make every chapter the foundation of unlimited reading.

The book has chiefly to do with those whose object was to make Jesus Christ known to the world through the direct conveyance of the message of the gospel, and gives scant attention to others whose mission was chiefly to edify the church and defend it from heresies.

Indebtedness should be acknowledged to the

church histories of Milman, Schaff, Fisher, Ramsay, Hurst, and others, and to the many friends who, through good counsel and the recommendation of wise books, have assisted the author to a partial achievement of her purpose. Particularly, in the direct line of this effort, have Piper's "Lives of the Leaders of our Church Universal," Smith's "Short History of Missions," and Barnes's "Two Thousand Years Before Carey" furnished important data on which to base this simpler work.

Where there are several versions of the same fact or narrative, a statement has been made on the concurrence of two or more good authorities.

L. M. H.

Boston, Mass.,
September 1, 1901.

# FOREWORD

To ignore the history of missions leaves a defect in the best education; to include this study forms many a connecting link in the history of the world. There are three distinct roads that may be pursued in the story of the journey of the gospel message. The first, by following the line of history; the second, through the stories of the translations of the Scriptures; the third is a blood-marked way that the holy martyrs have trod under the persecutions in the Christian church. Yet it will be seen that the object and general method have been one in all ages. The form of presentation has widely differed; but, with little exception, up to the time of the Reformation, missionary operations may be called united efforts.

Attention is called to the fact that the work begun by the Semitic race soon passed to the Aryan races, first through Hellenized Jews, and

from them to all nations. We are indebted to the Greeks, not only for our foundation principles in logic and geometry, our noblest epic and most powerful drama, but for the beautiful, finished, intellectual form in which the Scriptures and the priceless writings of the early fathers of the church have come down to us, the most perfect instrument to convey to mankind the most perfect revelation of truth the world has yet known.

In the study of "Via Christi, an Introduction to the Study of Missions," it will be noted that the great apostolic mission closed with the Christianization of the world as then known, and forms the only wholly popular missionary movement. The mediæval period of missions closes with the Christianization again, in name at least, of the generally known world. But this difference is to be marked. In the former experience, it was the Christianization of people who represented high intellectual culture; in the latter, they were largely barbarians who were made loyal to the Cross.

Another point worthy of remark is, that in the East the Greek culture remained to give refinement to the education of the cloister;

while in the West the establishment of pioneer schools, like those under Columba in North Scotland, Boniface in Germany, and Ansgar in Scandinavia, gave a sinewy strength to Christianity, making it vastly more competent to meet the hostile Saracenic faith than was manifested in the region once the centre of the first missionary enterprises.

As the church grew more solid in its foundations, two types of missionary effort may be observed: that which aimed at territorial extension and carried the gospel to the heathen, destroying idols and breaking up heathen practices in most heroic fashion; and that which, as thoroughly of missionary character, pursued long itineraries in newly or inadequately Christianized regions, and, by recovering lapsed churches and winning new adherents, made way for the Reformation.

It should not pass unnoted that with the Reformation was called out faint interest to convey the gospel to those who had not received it, and the centuries immediately succeeding possess little enthusiasm for the extension of Christ's kingdom; while the church which had been abandoned on account of its corrupt

practices showed its chief sign of life in missions remote from Rome.

Wherever the gospel is carried it will be found that it was the earliest care of the missionary to see that the Scriptures and best Christian writings were put into the hands of the people, and this policy has been retained in the Protestant church invariably and in the Roman church up to the sixteenth century.

The tables of contemporaneous life and work accompanying each chapter are arranged with two objects in view: first, to show the reader what the world in general was making, admiring, or considering; and second, to enable him to understand the practical, intellectual, and spiritual advantages and difficulties offered those chiefly anxious to promote the cause of Christ in a world that they were "in, but not of." A few selections from the period, at the close of each chapter, should aid in revealing the outward expression of the inward thought of the times when they found utterance. These may be greatly enlarged by readings from the original sources whence they are taken.

The "Themes for Study and Discussion" have aimed to include topics that would form

a partial compensation for omissions on account of limited space, and for many a rare name in church history which could not otherwise legitimately find place. The publishers of all books of reference under "Themes for Study and Discussion" will be found in the bibliography. A series of maps and a portfolio of illustrative pictures, published to accompany the study, will be found of practical use and high interest.

The names and titles chronologically arranged in the Tables will not be found repeated in the Index.

It will be seen that, from first to last, through all the centuries, "one increasing purpose runs," —the desire to make Jesus Christ known to the world; that the only entirely successful missions have followed the consecration of especially selfless souls, who have made Jesus Christ the centre of their message and continually restated his purpose in the world, "to draw all men" unto himself.

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# TABLE I

## 30 — 300

### GREAT EVENTS

| | A.D. |
|---|---|
| The Crucifixion, | circum 30 |
| The Great Commission, | c. 30 |
| Pentecost, | c. 30 |
| Martyrdom of Stephen, | c. 35 |
| The Gospel carried into Africa by the "man of Ethiopia," | c. 35 |
| The Gospel in Antioch, | c. 38 |
| First foreign mission begun by Paul and Barnabas, | c. 46 |
| Macedonia entered, | c. 51 |
| Greece entered, | c. 52 |
| Rome entered, | c. 62 |
| Spain entered, | c. 64 |
| Burning of Rome, | 64 |
| Paul at Malta, | c. 67 |
| Destruction of Jerusalem by Titus, | 70 |
| Herculaneum and Pompeii destroyed by Vesuvius, | 79 |
| Conquest of Britain under Agricola, | 78–85 |
| Invasion of Britain by Picts, | 117 |

### GREAT NAMES

| | A.D. |
|---|---|
| Seneca, | 3–65 |
| Lucan, | 38–65 |
| Paul, | ?–66 |
| Pliny, Major, | 23–79 |
| Pamphila, | Reign of Nero |
| Josephus, | 37–97 |
| Clement of Rome, | 30?–101 |
| Pliny, Minor, | 61–105 |
| Ignatius, | 30–117 |
| Tacitus, | 55?–117 |
| Plutarch, | 40–120 |
| Martial, | 40?–98 |
| Juvenal, | 47–130 |
| Polycarp, Bishop of Symrna, | 96–166 |
| Suetonius, | 70–? |
| Epictetus, | ?–138 |
| Lucretius, | 95–139? |
| Justin Martyr, | 103–166 |
| Marcus Aurelius, | 121–180 |
| Tatian, | 120–? |
| Lucian, | 120–200 |
| Irenæus, | 120–200 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| Coliseum, | 70–80 |
| Laocoön, | 1st cent. |
| New Testament Scriptures completed, | c. 95 |
| Hadrian's walls from Newcastle to Carlisle, from the Rhine to the Danube, | 121 |
| Castle of St. Angelo, | Reign of Hadrian |
| Temple of the Sun at Baalbec, | 197 |
| Translation of the Scriptures into Syriac, | 2d cent. |
| Translation of the Scriptures into Latin, | 2d cent. |
| "Gloria in Excelsis," | 2d cent. |
| Great Roman roads, Watling Street and High Street, Britain, | 3d cent. |
| The Wall of Severus, | 208 |
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| Enamelling and ivory carving, | 240 |

# TABLE I — *Continued*

30 — 300

| GREAT EVENTS | A.D. |
|---|---|
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| Rebuilding of Jerusalem by Hadrian, | 130 |
| Toleration of Christianity under Antoninus Pius, | 138–161 |
| Beginning of the advance of the Goths, | 2d cent. |
| Persecution of Christians under Nero, 64; Domitian, 95; Trajan and Hadrian, 106–138; Marcus Aurelius, 161–180; Decius, 249–251; Diocletian, 296–303 | |

| GREAT NAMES | A.D. |
|---|---|
| Pantænus, | 155–216 |
| Clement of Alexandria, | ?–220 |
| Tertullian, | 160–240 |
| Origen, | 185–251 |
| Cyprian, | 200–258 |
| Gregory of New Cæsarea, | ?–270 |
| Gregory the Illuminator, | 257–? |
| Eusebius, | 266–340 |

| GREAT PRODUCTIONS | A.D. |
|---|---|
| Translation of the Scriptures into Coptic, | c. 270 |
| Gaelic lays, | 3d cent. |
| Baths of Caracalla, | 3d cent. |

# CHAPTER I

## PAUL TO CONSTANTINE

### From the Apostolic Age to the Christianization of the Roman Empire

FIRST TO THE FOURTH CENTURY

*Apostolic Missions.* — The aim of the apostolic missions was to obey in letter and spirit the commands found in: —

MATTHEW

xxviii. 18–20.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

xxiv. 14.

And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

LUKE

xxiv. 46–49.

Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the

MARK

xvi. 15, 16.

And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

JOHN

xx. 21.

Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me even so send I you."

ACTS

i. 4, 5, 8.

And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost

nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

not many days hence. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

The method was to gather converts at central points, baptize them, organize them into churches, give them special instruction and training, and put them under the care of native pastors. In point of time they had the advantage of being closely connected with Christ's life on earth. Through the special power given them directly from him, they dealt with the supernatural, and healed diseases, but we nowhere find their power over material life made other than secondary to their obedience to the Great Commission. From the first they took women into the church and service, and were no respecters of persons as to the classes from whom they gathered converts. The record of the early church centres may be found in: Acts xiv. 21–23, xvi. 1–5; Rom. xvi. 1; Acts xx. 7; Col. iv. 13–16; Acts xv. 41; 1 Cor. xvi. 19; Gal. i. 2; 2 Cor. viii. 1, 23, 24.

It has been rightly said that the most living of all God's oracles, the most evangelical of all evangelists, the most trustworthy of all God's messengers, is the Word of God. The oral teaching of the apostles, who laid no claim to

the creation of literature, formulated itself in the latter part of the century, in a manner not unlike the Homeric poems. The translation of the Scriptures began where missions to the heathen began — at Antioch — the Gospels dating from 60 to 70 A.D., and the oldest preserved manuscript from the fourth century. The Scriptures in Syriac and Latin have historical date from the end of the second century, and the Coptic from the end of the third. There is no extant Christian literature in Latin until 150.

*The Field of Service.* — The missionary field of the first three centuries was the great Roman world, with its golden milestone in the centre of the Roman Forum, and its roads stretching from the Euphrates in the east to the Pillars of Hercules in the west, from the Danube on the north to Ethiopia on the south, thus covering an area of two million square miles. This would not include the less-known regions of the barbarians. Over this immense surface, images of gods and goddesses, sacred groves, altars, temples, and shrines, betokened a world given over to idolatry. Through the great Roman highways every part of the known world was accessible, and free interchange of commerce and thought prevailed. Greek language and culture was

the standard of the highest expression of thought. That the fulness of the time was come (Gal. iv. 4, 5) is shown in many ways, and in none more emphatically than by the speed with which the message ran in an age hospitable to the entertainment of new ideas.

The hindrances were, from racial conditions, Acts xiv. 16; from idolatry, Acts xiv. 8–13, xvi. 16, xix. 23–27, xxviii. 4, 11; from Judaism, Acts vii. 51–53, ix. 1, 2, xii. 3; from persecution, 2 Cor. xi. 25–27; from a prevailing false philosophy of life, Acts xvii. 22, 23, xvi. 20, 21, xvii. 6, 7.

But by the end of the first century Christ had been preached from Babylon to Spain, from Alexandria to Rome, by a Greek-speaking church. It was a witnessing church. The word "witness" occurs in the New Testament one hundred seventy-five times.

*The First Missionaries.* — The first foreign missionary tour was started in response to Acts xvi. 9, and was undertaken by the noble quartet, Paul, Silas, Timothy, and Luke. The story of their self-supporting, missionary itineraries is recorded in Acts xvi–xx. The converts of these missionaries, in turn, frequently became missionaries themselves; and hence, with the effect of the torch of fire among

the ancient Scottish clans, personal loyalty and enthusiasm daily extended the knowledge of Christ and the boundaries of his kingdom.

It was not human foresight, but divine guidance, that immediately brought Paul to the centre where his message might go out by every road leading from Rome. Paul met heathenism as a missionary, but it was the heathenism that was offering humanity art, science, literature, beautiful forms in nature increased by landscape gardening and architecture, as the sole end of existence. As to the future, it was expressed by Cæsar in the Senate, "Beyond this life there is no place for either trouble or joy." Those who have studied the ancient tombs along the Appian Way in Rome remember inscriptions like these: "To eternal sleep." "I was naught and am naught." Occasionally a writer like Tacitus begins a sentence with, "If, as the wise suppose, great souls do not become extinct when they die . . ."

It is worthy of note that Paul, fitted by nature and education for scholarly work, rarely met with genuine barbarians. The two exceptional instances are recorded in Acts xiv. 6, 7, when in self-defence he fled with Barnabas to Lycaonia, and when the shipwreck that formed a part of the adventures of Paul's journey to

Rome cast him on the island of Melita, Acts xxviii. 1.

Mr. Barnes, in his admirable book, "Two Thousand Years Before Carey," divides the early missionaries into preaching missionaries, like Paul and Silas, literary missionaries, as Justin Martyr and Hippolytus, and business-men missionaries, Christians who went about their daily work, but improved every opportunity to show forth the truth as it is in Christ Jesus.

*In Syria.* — It was from Syria that Barnabas and Saul set out on the first foreign mission (Acts xiii. 23), so successfully pursued for three years; and from Syria come to us some of the most famous names of the church, such as Ignatius (30–107?) the letter writer and early martyr; Justin Martyr (103–165), the philosopher; Tatian (120–?), the fiery pupil of Justin Martyr and author of the first "Harmony of the Gospels"; Eusebius (266–340), the early church historian; and, a little later, Jerome and Sozomen. The story of the conversion of Tatian well illustrates the attitude toward the truth of many another mind grounded in the Greek philosophy. He says that while he was giving earnest attention to discover the truth in the religious rites of the pagans of

the day, he happened to meet with certain barbaric writings, too old to be compared with the opinions of the Greeks and too divine to be compared with their errors; and was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed of future events, the excellent quality of the precepts, and the declaration of the government of the universe as centred in one being. And his soul, being taught of God, discerned that the former class of writings leads to condemnation, but that these put an end to the slavery that is in the world, and rescue from a multiplicity of rulers and ten thousand tyrants, while they give us, not indeed what had not before been received, but what had been received but error had prevented from being retained.

*In Africa.* — The Apostles Mark and Philip, in Egypt and Ethiopia respectively, are the reputed founders of missions in Africa, the only continent, save that in which he was born, ever entered by Jesus Christ. Philip's opportunity, recorded in Acts ix. 26–40, doubtless had unrecorded results.

The great centre of beginnings in Africa was in Alexandria, in Egypt, where was planted the first school of Christian theology recorded

in history, a school associated with the noble names of Pantænus, who afterward went to India; Clement, the Athenian scholar; and Origen, who wrote the first important work in favor of missions, called "Against Celsus." So strongly intrenched was Christianity in Alexandria that paganism, incensed at its growth, made it the scene of great persecutions in later years, and the burial-place of many a Christian martyr.

Carthage became, in the first century after Christ, a second great centre of Christianity in Africa, growing, in spite of incredible persecution, under the leadership of Tertullian (160– ?), Cyprian (195–258), Arnobius (close of the third century), Augustine (354–430). A Joseph-like story of Frumentius and Edessius, two young Tyrian captives, spared on account of their loveliness, and growing up to places of influence at the court of the king of Abyssinia, where they introduced the principles and teachings of Christianity, forms the first chapter in the history of the Abyssinian church, which even Mohammedanism did not succeed in overthrowing.

As the history of the Egyptian church is concentrated in Clement of Alexandria and Origen, and that of the Gallican in Irenæus,

so the church of Africa has its life summed up in the work of three great men: Tertullian, Cyprian, and Augustine.

The promise for Christianity in Africa up to the fifth century was of the brightest, and Islam had her fiercest conquests, covering eight centuries, in taking North Africa from Christendom. The story is one long serial of martyrdoms, of which that of the lovely Perpetua is one of the best known in history, poetry, and art.

*In Persia.* — It must be remembered that Persia in the early Christian centuries was not the Persia of our day, but extended from the mountains of Armenia on the east to the Arabian desert on the west, covering a large portion of Central Asia. The Mesopotamians, who formed a part of Peter's audience on the day of Pentecost, were Persians. Thaddeus, the apostle, is reputed to be the founder of missions in Persia, and Peter to have gone thither later. However this may be, Edessa, "the Oxford of the East," was the early centre, and Bardaisan, one of its noblest citizens, a believer and a missionary, at the beginning of the third century was eagerly spreading the news of the gospel through the surrounding country.

But the hero-missionary of Persia is Gregory

the Illuminator (257–?), the great saint among Armenians, who went boldly into the country whose king had murdered his entire family, and devoted himself successively to the conversion of that king's son and winning the subjects over whom he ruled. Fourteen years' imprisonment in a wretched dungeon did not abate his zeal or purpose to win Tiridates III, who eventually became the first Christian sovereign of the East. The king became not only a Christian, but an evangelist, and the two went out together, like a second Paul and Barnabas, to convert Armenia to Christ, baptizing the king's subjects by thousands as they made their "royal missionary progress" through the land.

*In India.*—Traditionally, the Apostle Thomas, in response to the desire of Indians present on the day of Pentecost, became the first missionary to the farther Orient. Authentic history states that Pantænus, principal of the Alexandria College and the famous teacher of Clement and Origen, left Egypt (180–190) to carry Christ to India, and found already there Christians who possessed a Hebrew Gospel of St. Matthew. When, in the third century, on account of the rise of the Sassanian dynasty in Persia, the Red Sea route was closed and mis-

sionaries to India were compelled to travel through Persia, the Nestorian church had its great opportunity in India, and Nestorian missions prospered until the conquest of India by the Mohammedans. From 300,000 to 350,000 Syrian Christians in India to-day attest to the solid building of the early Nestorian church.

*In Greece.* — A heavenly vision, that became an earthly reality, is the story of the carrying of the gospel to Greece. It may be learned from the sixteenth chapter of the Acts of the Apostles, beginning with the ninth verse. Open-air meetings are recorded in the thirteenth verse of the same chapter, and their culmination in Paul's masterly oration on Mars' Hill in Athens. The Macedonian missionary journey had Thessalonica for its centre, and was a northerly route; the second had Corinth for its centre, and was a southern journey. The famous letter of Clement of Rome to the church in Corinth shows that Corinth had already become a strong centre of Christianity. When Hadrian visited Athens (125), a memorial for the defence of Christianity was presented to him, a copy of which was considered so great a find in the Convent of St. Catherine on Mt. Sinai, in 1889. It is known in literature as "The Apology of Aristides," an Athenian Christian.

One of the early arguments for human brotherhood is contained in the petition to the imperial persecutor of Christians.

*In Italy.* — It is a striking fact that the country that was to become the great centre for the propagation of Christianity retains no record of its planting. Just as in London and New York to-day may be found representatives of every faith, so in Rome, in the first century, a generation had not passed away before there were in the city many representatives of Christianity. While Peter is the reputed founder of missions, Paul is undoubtedly the great missionary to Rome. The sixteenth chapter of the Epistle to the Romans is a kind of church roll-call, indicating a stronghold of Christian sympathy in the Eternal City. Paul was so assured of the steadfastness of these members that he writes of them, "Your obedience is come abroad unto all men" (Rom. xvi. 19). Though Paul came to Rome as a prisoner, the great pioneer missionary counted himself a prisoner to no one but his great Master, and entered immediately upon a great missionary campaign, whose character has been the impetus of missions through all time (Acts xxviii. 16–31). No wonder Tacitus records that multitudes of Christians abode in Rome.

*In Spain.* — "Whensoever I take my journey into Spain I will come to you," wrote Paul, the missionary. There is no absolute evidence of the fulfilment of his intention, yet those who lived nearest him in time maintain that he carried out his purpose. There are traditions of the Apostle James in Spain. Clement of the end of the first century, and Irenæus of the close of the second speak of the evangelization of Spain. In the middle of the third century Cyprian, of North Africa, is writing to a church in Spain. From the first it was a land of martyrdom, centering in Saragossa, whose records are given by Eusebius, the church historian. Up to the beginning of the fourth century its greatest name is Hosius of Cordova, the friend of Constantine, and probably the president of the great Council of Nicæa in 325.

*In France.*— Southeast France, with Lyons for the central city and Irenæus (135?–202) for the central name, is the region of the beginning of the gospel in France. Irenæus may be called the spiritual grandson of John, the beloved disciple, for he was a disciple of Polycarp, as Polycarp was of John. His education in the Greek mythology of Asia Minor, his work, "Against Heresies," and his skill in learning the language of the people to whom

he became a missionary (the Celtic), show him to be a man of as rich intellectual, as spiritual, endowment. But all that he possessed was brought to bear on the one thought — the necessity of carrying the gospel to all parts of the earth. A single quotation illustrates his beautiful tolerance: "Through variety in usages our oneness in faith shines with only the more brightness."

Before the end of the second century many a disciple in France had testified to the soundness of his faith, among whom was the young Symphorian (200?), whose mother cried out to him as he went to his martyrdom: "My son, be not afraid; it is not thy life they will take away this day. They will only change it for the better" — a spiritualized form of the old story of the Spartan mother of elder time.

We have no more authentic record of martyrdom than that of the Christians in southeast France, of whom many a sainted name is preserved.

*In the British Isles.* — Much legend and tradition enters into the story of the introduction of Christianity into the British Isles, a story that begins before the Celts were driven out and the Anglo-Saxons came into England — a period "when all our fathers worshipped stocks

and stones." When the Roman legions entered Britain in 73 A.D. they must have carried in their ranks here and there Christian believers; but it was the Roman idolatry that first succeeded the Druidism of the Britons, the latter a strange combination of bloody rites and open-air worship, whose altar stones are still left in various portions of England, notably at Stonehenge. Roman temples, theatres, and mythological imagery preceded by many centuries the foundation of Christian schools and churches, and with these entered all the gross immoralities which a pagan religion, devoid of purifying influences, could represent. The earliest defender of British Christianity dates from the fourth century.

*The Social Standing of Early Christians.* — The unpopularity of Christian citizens was so great that for centuries portions of Rome were undermined to form catacombs where living Christians held their meetings in days of persecution, and the bodies of the dead were laid away, to become in modern times invaluable statistics of the size and strength of the Christian church in Rome for the first three centuries. All classes belonged to this church, from Cæsar's household (Phil. iv. 22), of Paul's day, to the commonest slaves, who often were

learned Greeks brought captives to Rome. Sometimes we find imperial women, like Severina of the third century, interested in this new religion, and so impressed was the Emperor Alexander Severus (222–235) with the moral character of Jesus Christ, that his statue was included in his collection of great men. Among the men of distinction in the early church were Sergius Paulus, proconsul of Cyprus; Flavius Clement, an ex-consul; the chief officers of Asia at Ephesus; Erastus, the public treasurer of Corinth; Publius, the Roman governor of Malta; Dionysius of the Council of Areopagus; the centurion Cornelius, at Cæsarea; Luke, the physician; Crispus, ruler of the Jewish synagogue at Corinth; and among the Jews, members of the Sanhedrim, Pharisees, and priests. But the early church in Italy was much oftener persecuted than befriended. Hundreds of thousands of Christian martyrs sealed their faith with their blood, among whom the most noted are Paul, Ignatius, Polycarp, and Justin Martyr the great defender of the faith in the second century.

*Persecutions of Christians under the Roman Emperors.* — The early church was often under a hot fire of persecution, the first and last, under Nero and Diocletian respectively being

the most severe. The account of one suggests in general the character of the many. Nero, who had angered the Roman people beyond reconciliation by setting fire to the city, to escape the fury of the populace charged the Roman Christians with the crime. The historian Tacitus records the terrible tragedy as follows: "Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged. Accordingly, first those were seized who confessed they were Christians; next, on their information, a vast multitude was convicted, not so much on the charge of burning the city as of hating the human race. And in their deaths they were also made the subject of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a

Circensian game, indiscriminately mingling with the common people in the habit of a charioteer or else standing in his chariot. Whence a feeling of compassion arose toward the sufferers, though guilty and deserving to be made examples of by capital punishment, because they seemed not to be cut off for the public good, but victims to the ferocity of one man."

In the catacombs of St.. Sebastian in Rome rest the bodies of 174,000 martyrs, and these are by no means all who loved their Master even unto death. The method, during the Roman persecutions, for making Christians recant was not unlike that used in China by the Boxers in 1900. Victims were asked to give up their copies of the Scriptures and offer sacrifice to the heathen gods.

# SELECTIONS FROM THE PERIOD

## EARLY MISSIONARY SERMONS TO IDOLATERS

### I

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is he worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of

God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead." — PAUL, *the Apostle* (?–66).

II

"Your Olympian Jove, the image of an image, greatly out of harmony with truth, is the senseless work of Attic hands. For the image of God is his Word, the genuine Son of Mind, the Divine Word, the archetypal light of light; and the image of the Word is the true man, the mind which is in man, who is therefore said to have been made in the image and likeness of God, assimilated to the Divine Word in the affections of the soul and therefore rational; but effigies sculptured in human form, the earthly image of that part of man which is visible and earth-born, are but a perishable impress of humanity, manifestly wide of the truth. That life then, which is occu-

pied with so much earnestness about matter, seems to me to be nothing else than full of insanity. . . .

"As, then, we do not compel the horse to plough, or the bull to hunt, but set each animal to that for which it is by nature fitted; so, placing our finger on what is man's peculiar and distinguishing characteristic above other creatures, we invite him — born, as he is, for the contemplation of heaven, and being, as he is, a truly heavenly plant — to the knowledge of God, counselling him to furnish himself with what is his sufficient provision for eternity, namely, piety. Practice husbandry, we say, if you are a husbandman; but while you till your fields, know God. Sail the sea, you who are devoted to navigation, yet call the whilst on the heavenly Pilot. Has knowledge taken hold of you while engaged in military service? Listen to the commander who orders what is right. As those, then, who have been overpowered by sleep and drunkenness, do ye awake; and, using your eyes a little, consider what mean those stones that you worship, and the expenditure you frivolously lavish on the matter. . . .

"For just as, had the sun not been in existence, night would have brooded over the uni-

verse notwithstanding the other luminaries of heaven; so, had we not known the Word, and been illuminated by Him, we should have been nowise different from fowls that are being fed, fattened in darkness and nourished for death. Let us then admit the light, that we may admit God; let us admit the light, and become disciples to the Lord."— CLEMENT (?–220).

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## PRAYERS

### I

"O God, who art the unsearchable abyss of peace, the ineffable sea of love, the fountain of blessings, and the bestower of affection, who sendest peace to those that receive it; open to us this day the sea of thy love, and water us with plenteous streams from the riches of thy grace. Make us children of quietness and heirs of peace. Enkindle in us the fire of thy love; strengthen our weakness by thy power; bind us closely to thee and to each other, in one firm and indissoluble bond of unity. Amen." — *Syrian Clementine Liturgy* (second century).

### II

"We give thee thanks, yea, more than thanks, O Lord our God, for all thy goodness at all

times and in all places, because thou hast shielded, rescued, helped, and guided us all the days of our lives, and brought us unto this hour. We pray and beseech thee, merciful God, to grant in thy goodness that we may spend this day, and all the time of our lives, without sin, in fulness of joy, holiness, and reverence of thee. But drive away from us, O Lord, all envy, all fear, and all temptations. Bestow upon us what is good and meet. Whatever sin we commit in thought, word, or deed, do thou in thy goodness and mercy be pleased to pardon. And lead us not into temptation, but deliver us from evil, through the grace, mercy, and love of thine only begotten Son. Amen."—*Liturgy of Mark* (175–254).

III

"O God of love, who hast given a new commandment, through thine only begotten Son, that we should love one another, even as thou didst love us, the unworthy and the wandering, and gavest thy Beloved Son for our life and salvation; we pray thee, Lord, give to us, thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren. Amen."—*Coptic Liturgy of Cyril* (c. 270).

## Hymns

### I

**The earliest known Christian hymn.**

Shepherd of tender youth,
Guiding in love and truth
  Through devious ways;
Christ our triumphant King,
We come thy name to sing;
Hither our children bring
  To shout thy praise.

Thou art our holy Lord,
The all-subduing Word,
  Healer of strife;
Thou didst thyself abase,
That from Sin's deep disgrace
Thou mightest save our race,
  And give us life.

Thou art the great High Priest,
Thou hast prepared the feast
  Of heavenly love;
While in our mortal pain
None calls on thee in vain;
Help thou dost not disdain,
  Help from above.

Ever be thou our Guide,
Our Shepherd and our Pride,
  Our Staff and Song;
Jesus, thou Christ of God,
By thy perennial Word
Lead us where thou hast trod,
  Make our faith strong.

So now, and till we die,
Sound we thy praises high,
  And joyful sing;
Infants and the glad throng,
Who to thy Church belong,
Unite to swell the song,
  To Christ our King.

—*Attributed to* CLEMENT OF ALEXANDRIA (?–220).
*Translated by* Rev. HENRY M. DEXTER.

II

*Gloria in Excelsis*

Glory be to God on high, and on earth peace, good-will toward men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord God, heavenly king, God the Father Almighty!

O Lord, the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father,
That takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world, receive our prayer.
Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord.
Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

— *Composed in part during this period.*

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## Great Words of Great Christians

"God's grain of wheat am I, to be ground by the teeth of wild beasts, that I may be turned into the pure bread of God." — Ignatius (30–117).

"It is not possible that a man should fully comprehend the government of God. I say, however, concerning this mover of the world, that he is God of all, who made all things for the sake of mankind. And it seems to me that

this is reasonable, that one should fear God and should not oppress man." — *From Aristides' Memorial to Hadrian* (124).

"Fourscore and six years have I served him, and he has done me no wrong. How then can I speak evil of my King, who saved me?" — POLYCARP, *at his martyrdom* (166).

"There is no people, Greek or barbarian, or of any other race, by whatsoever appellation or manners they may be distinguished, however ignorant of art and agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayers and thanksgivings are not offered, in the name of the crucified Jesus, to the Father and Creator of all things."—JUSTIN MARTYR (103–165).

"Since, then, you are universally termed pious and philosophers and guardians of justice and lovers of learning, it shall now be seen whether you are indeed such. For we have not come to flatter you by these writings of ours, nor to seek to please by our address; but to make our claim to be judged after a strict and searching inquiry; so that neither by prejudice nor desire of popularity from the superstitious, nor by any unthinking impulse of zeal, nor by that evil report which has so long kept possession of your minds, you may be urged to give a deci-

sion against yourselves. For it is our maxim that we can suffer harm from none, unless we be convicted as doers of evil, or proved to be wicked. You may, indeed, slay us, but hurt us you cannot. But, lest any should say that this is a senseless and rash assertion, I entreat that the charges against us may be examined; and, if they be substantiated, let us be punished as is right. But if no man can convict us of any crime, true reason does not allow you through a wicked report to wrong the innocent, or rather yourselves, who are disposed to direct affairs not by judgment, but by passion." — *From Justin Martyr's Appeal to the Emperors (in the reign of Antoninus Pius*, 138–161).

"What the soul is in the body, that are Christians in the world. The soul is diffused through all the members of the body, Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; so Christians dwell in the world, yet are not of the world. The soul is imprisoned in the body, yet it holds the body together; so Christians are confined in this world as in a prison, yet they hold the world together." — *Epistle to Diognetus.*

"We are but of yesterday, and yet we already fill your cities, islands, camps, your

palace, senate, and forum. We have left you only your temples." — TERTULLIAN (160–240).

"In all Greece and in all barbarous races within our world, there are tens of thousands who have left their national laws and customary gods for the law of Moses and the word of Jesus Christ; though to adhere to that law is to incur the hatred of idolaters, and to have embraced that word is to incur the risk of death as well. And considering how, in a few years and with no great store of teachers, in spite of the attacks which have cost us life and property, the preaching of that word has found its way into every part of the world, so that Greeks and barbarians, wise and unwise, adhere to the religion of Jesus — doubtless it is a work greater than any work of man." — ORIGEN (185–251).

"Alongside of him (Quadratus) there flourished at that time many other successors of the apostles, who, admirable disciples of those great men, reared the edifice on the foundations which they laid, continuing the work of preaching the gospel, and scattering abundantly over the whole earth the wholesome seed of the heavenly kingdom. For a very large number of his disciples, carried away by fervent love of the truth which the divine word had re-

vealed to them, fulfilled the command of the Saviour to divide their goods among the poor. Then, taking leave of their country, they filled the office of evangelists, coveting eagerly to preach Christ, and to carry the glad tidings of God to those who had not yet heard the word of faith. And after laying the foundations of the faith in some remote and barbarous countries, establishing pastors among them, and confiding to them the care of those young settlements, without stopping longer they hastened on to other nations, attended by the grace and virtue of God." — EUSEBIUS (266–340).

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## GREAT WORDS OF GREAT PAGANS

"All that rabble of gods which the superstitions of ages have heaped up we shall adore in such a way as to remember that their worship belongs rather to custom than to reality."

"We have all sinned — some grievously, others more lightly, some purposely, others accidentally impelled or led astray, and not only have we transgressed, we shall continue to do so till the end of life."

"The aim of all philosophy is to despise life."

"Ah, if one only might have a guide to truth!"—SENECA (5 B.C.–65 A.D.).

"Condemn what thou art doing; and when thou hast condemned it, do not despair of thyself."

"What will be the punishment? Perhaps nothing else than not having done thy duty; thou wilt lose the character of fidelity, modesty, propriety. Do not look for greater penalties than these."

"If thou wouldst make anything a habit, do it; if thou wouldst not make it a habit, do not do it."—EPICTETUS (60– ?).

"For we are made for coöperation, like feet, like hands, like eyelids."

"The soul does violence to itself when it is overpowered by pleasure or by pain; when it plays a part and does anything insincerely or untruly; when it allows any act of its own and any movement to be without an aim. Everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapour, and life is a warfare and a stranger's sojourn, and after-fame is oblivion."

"What then is that which is able to conduct a man?"

"It consists in keeping the spirit within free from violence and unharmed, superior to pains

and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything."

"Openness is the sweet fresh air of our moral life."

"Suppose any man should despise me? Let him look to that himself, but I will look to this, that I be not discovered doing or saying anything deserving that contempt." — MARCUS AURELIUS (121–180).

"We must lay hold of the best human opinion in order that, borne by it as on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat, or some word of God, which will more surely and safely carry us."

"If all the inhabitants of Asia, Europe, Africa, Greeks and barbarians, to the uttermost ends of the earth, could have a common religion, it would be a good thing, but any one who thinks this possible knows nothing." — CELSUS (*second century*), *an early opponent of Christianity.*

## THEMES FOR STUDY OR DISCUSSION

I. The Times of the Roman Emperors.
II. The Early Apologists.
III. Justin Martyr.
IV. The Alexandrian School of Theology.
V. Music as a Gospelizing Agency, beginning with Ignatius.
IV. Were City or Country Missions the More Fruitful in the Early Days of Christianity?
VII. Early Women Martyrs: (*a*) Blandina; (*b*) Perpetua.
VIII. Early Translations of the Scriptures.
IX. Gregory the Thaumaturgist.
X. The Catacombs of Rome.
XI. Early Christian Persecutions.
XII. The Social Upheaval caused by Early Century Christians compared with that of the Socialists of the Present Time.

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White's "Eighteen Christian Centuries." (For I, II, III, VIII, X, XI.)

# TABLE II

## 300 — 800

### GREAT EVENTS

| | A.D. |
|---|---|
| Baptism of Tiridates II, | 301 |
| Proclamation of Christianity as the state religion of Rome, | 310 or 312 |
| First Ecumenical Council at Nice, | 325 |
| Beginning of popular migrations, | Last of 4th cent. |
| Heathen sacrifices prohibited by law in Rome, | 394 |
| Anglo-Saxons enter England, | 449 |
| Founding of Venice, | 452 |
| Western Empire broken by Odoacer, | 476 |
| Baptism of Clovis, | 496 |
| Beginning of the monastic system, | 5th cent. |
| China entered by Nestorians, | c. 536 |
| Baptism of Ethelbert, | 598 |
| Evangelization of Scotland, | 563–600 |
| Evangelization of France, | 590 *et seq.* |
| The Hegira, | 622 |

### GREAT NAMES

| | A.D. |
|---|---|
| Constantine, | 274–337 |
| Hilary, | ?–367 |
| Athanasius, | 296–373 |
| Nestorius, | 4th cent. |
| Basil of Cæsarea, | 330–379 |
| Ulfilas, | 318–388 |
| Martin of Tours, | 316–397 |
| Ambrose, | 340–397 |
| Chrysostom, | 350–407 |
| Alaric (Visigoth), | 394–410 |
| Hypatia, | ?–415 |
| Jerome, | 340–420 |
| Augustine, | 354–430 |
| Attila, | ?–454 |
| Patrick, | 400?–490? |
| Boethius, | 470–526 |
| Benedict, | 480–543 |
| Justinian, | 530–564 |
| Gregory of Tours, | 544–595 |
| Columba, | 521–597 |
| Augustine, Archbishop of Canterbury, | ?–607 |
| Columbanus, | 550–615 |
| Mohammed, | 570–632 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| Translation of the Scriptures into Abyssinian, | c. 350 |
| Translation of Scriptures into Gothic by Ulfilas, | 375? |
| Translation of Scriptures into Latin Vulgate by Jerome, and into Armenian by Mesrob, | 400? |
| Byzantine school of painting, | 5th cent. |
| First use of bells in Europe, | 5th cent. |
| Founding of Nestorian training-school at Nisibis, | 490 |
| Church of St. Sophia, Constantinople, | 500? |
| Boethius' "On the Consolations of Philosophy," | c. 525 |
| Gregorian Chant, | 6th cent. |
| King Arthur's Round Table, | 6th cent. |
| Saracenic style in architecture, | 6th cent. |
| Publication of the Koran, | 634 |

# TABLE II — *Continued*

## 300 — 800

### GREAT EVENTS

| | A.D. |
|---|---|
| Syria, including Jerusalem, conquered by Moslems, | 634 |
| North Africa conquered by Moslems, | 665–709 |
| Evangelization of England, | 596–700 |
| Destruction of sacred oak of Thor, | 724 |
| Separation of Greek and Latin churches, | 729 |
| Battle of Poitiers (Tours), | 732 |
| Danes enter England, | 787 |
| Evangelization of Germany, | 600–800 |

### GREAT NAMES

| | A.D. |
|---|---|
| Edwin (England), | ?–633 |
| Cædmon, | ?–680 |
| Adamnan, | 625–705 |
| Wilfred, | 634–709 |
| Bede, | 672–735 |
| Willebrord, | 657–738 |
| Charles Martel, | 694–741 |
| Boniface, | 680–755 |
| John of Damascus, | c. 700–c. 760 |
| Alcuin, | 735–804 |
| Haroun-al-Raschid, | 766?–809 |
| Beowulf, | 9th cent.? |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| First stone churches in England, | 7th cent. |
| "Arabian Nights," | 8th cent. |
| Translation of Scriptures into Anglo-Saxon, | 706 |
| Translation of Scriptures into Arabic, | 719 |
| First organ in churches, | 757 |
| Byzantine architecture in Europe, | 8th cent. |

# CHAPTER II

## CONSTANTINE TO CHARLEMAGNE

**From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West**

**FOURTH TO THE NINTH CENTURY**

*The Triumph of Christianity* — Central Europe and Asia had for many years been overcrowded, one people pressing upon another and the Germanic tribes pushing always toward the south. While the Goths were clamorous to enter the Roman Empire, the Persians threatened from the southeast. Uhlhorn tells us that it was God's purpose that the Empire should not fall into the hands of the Germans until it had become Christianized and thus made capable of instructing its conquerors in the Christian religion. Bryce says that the consolidation of Roman and Goth under one wise government would have preserved Italy hundreds of years. As the Empire fell to pieces and new kingdoms began to start, there was still left the greatest thing in the world, the Christian church, a common bond.

When Constantine, on the death of his father in Britain (306), was proclaimed emperor of Rome, such was the disturbed state of the Empire that he was compelled to assert his imperial superiority by winning the crown over five rivals. The story told by Eusebius, the historian, who maintained that he had it from the emperor's own lips, is that when Constantine, harassed and worn, was marching against Maxentius, one of his competitors, he saw a wonderful cross on the sky above the sun at high noon, inscribed, "*In hoc vince!*" (By this, conquer!) Hastily preparing the standard of the cross, he marched on to a great victory, which was succeeded by the proclamation of Christianity as the state religion, in the famous edict of Milan, 313.

The persecutions of Christians did not entirely end, and only about a twentieth of the Roman Empire became Christian. Paganism was not prohibited, but beside pagan temples rose Christian churches equally beautiful in architecture, and Sunday was observed by the court.

Heathenism, with its outward form of temples and gods, continued in Athens up to the end of the fourth century, the school of Athens, conservative, like most schools, holding out till it was suppressed by an edict of Justinian I,

529. Mountain peasants in the Peloponnesus retained their mythological gods till the ninth century.

About 328 the seat of government was removed to Constantinople, and at that period it was estimated that the five hundred thousand Christians of the close of the first century had become ten millions. The message of the gospel was being carried swiftly from one tongue to another, to the extent that Theoderet says a little later: "Every country that is under the sun is full of these words, and the Hebrew tongue is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and, briefly, into all the languages that any nation useth."

The Romans knew no better way of conquering than by destroying the Christians, and they soon found it useless to continue to fight a people that gloried in martyrdom; yet nothing more unequal could be imagined than the little company of Christians at Pentecost, with the memory of Christ's words ringing in their ears, "Ye are the light of the world"; "Go ye and disciple all nations," set to conquer more than a hundred millions of people, an

empire of four or five thousand great cities, intrenched in centuries of solid government, with a polytheistic religion woven into its entire political, social, domestic, and religious life. With the proclamation of Constantine we may record the first great national triumph of Christianity.

*The Nestorian Church.* — As Antioch is remembered as the starting-point of missions in the west, so must Edessa be considered as a significant centre in the planting of Christianity toward the east. The story of the growth of the Christian church under the Nestorians is full of incident and heroism. The church itself rose from a famous controversy on the human and divine nature in Christ, involving other related and unrelated subjects, with the result that in an ecclesiastical council at Ephesus, with Cyril, archbishop of Alexandria, and his following, arrayed against Nestorius, archbishop of Constantinople, and his adherents, it was decided, June 22, 431 A.D., to exile the Constantinople leader.

Nestorius fled into Persia with a large following, leaving Edessa for Nisibis, where he founded a missionary training-school. For five centuries, culminating in the eleventh, this church was not only a source of great

influence, but famous for its missionary zeal. The Nestorians underwent bitter persecution, ever the test of a great faith, the most severe under Shapur II (Sapor), king of Persia, who was said in the fourth century to have put sixteen thousand priests, monks, and nuns to death, to say nothing of numberless thousands of unrecorded followers. But nothing quenched the zeal or perseverance of this missionary church, which rushed fearlessly on, where Greeks and Romans had stopped, among the Tatar tribes. Their missions were established in Persia, Mesopotamia, among the Tatar tribes of Central Asia, in India, China, and a portion of Africa. They remained completely separated from other bodies of Christians, especially after the council held at Seleucia in 499. The Protestants of Persia to-day call themselves the Nestorian church.

*In Persia.* — The story of the message of the gospel in Persia, we have seen, is largely intermingled with tradition. The earlier Christian teaching had constantly met with the suspicion that here was not only the foe of Zoroastrianism, but possibly of their freedom from the hard hand of the Roman government. Hence, when Nestorian teaching centred in Persia, it had a wide opportunity, for had not the Nes-

torians shown by their separation from the Greek church that there was no imperial meaning in their message? The Nestorians soon won fame far exceeding that of the former Roman missionaries, and Persia, once the subject of missionary endeavor, becomes from the close of the fifth century a strategic centre of missionary effort. The Persian Empire as such ceased to exist 637–651.

*The Teutons.* — We know the great central families of Europe by the terms "Gothic," "Germanic," and "Teutonic." The leading tribes were Goths, Franks, Vandals, Burgundians, Lombards, Saxons, Angles, and Scandinavians. When the Romans had conquered the world, their conquest included the tribes of the north, by whom they were destined to be conquered.

After the Emperor Constantine had removed the capital (328) from Rome to Byzantium, there was a distinct cleavage of the Roman Empire into eastern and western. With division came weakness, and the northern barbarians, as the Teutonic or Gothic tribes were called, soon invaded the country that had kept them at bay only by superior force.

Charles Kingsley says that the invasion of Rome by the Teutons was the most vast and important campaign the world has ever seen —

a campaign that lasted two hundred years. The Romans held Italy, Switzerland, Turkey, Greece, Asia Minor, Syria, Egypt, Northern Africa, Spain, France, Britain; the Teutons the country between the Danube and the Rhine, an admirable military position, with on one side the Black Sea and on the other the North.

The Goths in turn were pressed by the Huns, who were driven on from Eastern Asia in this great moving of the nations, called in history the Great Migrations. While the Goths, and afterward (400–415) the Huns, led by Alaric, an early Napoleon, pressed into Italy, other Teutonic tribes moved into Gaul (France), and from Gaul into Spain, until the peninsula was filled by Franks, Burgundians, and Goths in the former regions, and Vandals and Sueves in the latter. It looked as if the recently Christianized Roman Empire might again become pagan by a strange mingling of the gods of southern and northern mythology.

*In France.* — With the migrations from the north, many Teutonic tribes, chiefly Visigoths, Burgundians, and Franks, rushed into Gaul (France), whereupon the regions which had been Christianized by Irenæus, as he labored for his "dear Celts," became filled with Teu-

tonic tribes, while the old Celtic-Roman Gaul was displaced by the newcomers. Hence, it came to pass that France had to be taken a second time for Christianity.

The first great missionary after the invasion of the Franks was at once a soldier and a Christian. Martin of Tours (?–396), the soldier-bishop and founder of the first monastery in France, cultivated a wide missionary field. Accompanied by his followers, he marched through western France, destroying everything that indicated paganism, both Druid and Roman. Groves, temples, idols, all fell under his hand, as he proclaimed his militant gospel, sometimes to an affrighted people, sometimes to an enthusiastic following. Like Ignatius Loyola, he was a soldier before he was a Christian, a leader for the God of Hosts rather than a teacher for the God of grace, yet a true soldier of the Lord Jesus Christ, and preëminently a missionary.

But Martin of Tours prepared the way for a great victory for Christianity in France a century later. Clovis, king of the Franks (466–511), like many an unbeliever of modern times, was quite willing that his wife, Clotilda, should be a Christian; but he doubted her God, to the extent of forbidding baptism to his first-born son. Hard pressed in battle, he implored

the help of Clotilda's God, and, winning the victory, returned to his home to be baptized on Christmas Day, 496, and with him the army which he had conquered. These were primitive, barbaric times, and King Clovis was most simple-hearted in his acceptance of the gospel. As he was being instructed for baptism, on listening to the story of the crucifixion of Christ, he interrupted with, "Had I been there with my brave Franks, I would have avenged his wrongs." The baptism of Clovis appears on the walls of many a European art-gallery, preserving to the imagination one of the critical events in the Christianization of Europe.

*The Rise of Mohammedanism.* — While great victories were being won for Christ in the west, an enterprising merchant, a conductor of caravans, who could neither read nor write, but whose business journeys and observing temperament had given him knowledge of the world, suddenly announced to his kinsmen and friends that he was divinely called to teach a new religious system, which was destined to gather into one the separated Arabian peoples. Further than that, he did not plan. His doctrines, written down for him by a scribe, were called the Koran, or "Reading"; his religion, Islam, or "Submission to God's Will." Mohammed soon had

to flee from his home in Mecca, and this date, July 15, 622, is called the Hegira. He settled at Medina, and from that centre preached a new religion, which in modern times has a following of about 170,000,000. A religion of conquest was entered upon, and the country that had been the first to yield to Christianity and, what was hardest to bear, that had been the land of Christ and his apostles, was taken not by the faith, but by the sword, to enforce the faith. Syria, Mesopotamia, Egypt, North Africa, Persia, and a part of India, with the great cities, Jerusalem, Constantinople, Cyrene, Tripoli, and Carthage, after desperate resistance, went into the hands of the Moslems. 732 marks the stay of the tide, when Charles Martel, in the battle of Poitiers (Tours), defeated the Saracens with great slaughter and saved Europe to Christianity. The defeat in the east is partially understood when it is recalled that Roman law first and Roman Christianity afterward had there its slightest hold, especially after the latter had been weakened by church dissensions. In a little more than a century Islam had snatched from Christianity Palestine, Syria, Asia Minor, Egypt, and North Africa, all from a centre (Arabia) previously bearing small part in history.

*In Germany.* — At the same moment when Mohammedanism was making these rapid strides, the severely tested faith of a distressed church was enheartened by the enlargement of boundary and strengthening of stakes in central Germany.

There had been born to a noble family in Exeter, England, toward the close of the seventh century, a boy called Winfrid, who was to be known in history as Boniface (680?–755), the apostle to the Germans. No missionary ever conquered greater family opposition than did Winfrid in securing his preparation at Exeter and Winchester for his notable life. It was at Winchester that he took the name of Boniface, and at Winchester that he began his course of rapid preferment in church and state, interrupted by the missionary call that came to him early in the eighth century. The story of Boniface on his missionary tour is a good illustration of the heroic crossing and recrossing of Europe performed at such peril by the pioneers of the church. In Henry Van Dyke's story of "The First Christmas Tree," the famous incident of the felling of the Sacred Oak of Thor, may be found not only one of the valiant deeds of Boniface, but a graphic description of the earlier conditions of missionary travel.

Boniface was often in the steps of Willibrord, the Saxon missionary monk, whose doughty deeds had inspired his earlier years. The narrative of Boniface's difficult journeys in Friesland, in Gaul, down to Rome three times, to get counsel of Popes Gregory II and III, back into central Germany, and at last into the very wilderness portion of the country, where he founded among genuine heathen a strong church of Christ, with a central bishopric and tributary churches and schools, is a brave inspiration for modern missionary effort. Boniface was a statesman, and stood for the union of Germany, even when it signified to stand against the Pope. First as an evangelist, second as an organizer, and always as a reformer, Boniface trod a thorny path; but there was never any abatement in his missionary zeal. In late age Boniface's heart yearned over the mission of his first love that he had left forty years before, and placing the German work under the care of Lull, a beloved pupil, he started with another disciple for Friesland, the scene of his earliest missionary effort; but he was overcome by hostile pagans, and with his little company fell a martyr to the Christian faith, June 5, 755. Boniface must be remembered as the great missionary of Central Europe.

*In Africa.* — In the early centuries of the growth of Christianity it is interesting to note how many names belong to Africa, especially in Egypt and the vicinity of the Alexandrian school. In the fourth century the gospel was carried to the Soudanese, the plant growing with increasing strength for more than two centuries. So vigorous was the Soudanese Christianity that the attempts of Islam were repulsed again and again, though the region finally succumbed to Mohammedanism.

*In Ireland.* — The Teutons were high-spirited and independent; the Celts were hot-tempered, simple-hearted, and dependent. The Celts had been taught by the Druids the doctrine of the immortality of the soul through transmigration, a belief in astrology and in a variety of immortal gods. The Celts practised various arts, and regarded as sacred their gleemen and story-tellers, or the ollamh and seannachie. Rich in imagination and delighting in color, worshipping in their earlier history the sun, moon, stars, and nature, placating invisible gods and wearing charms to preserve their bodies from peril and pestilence, it was no wonder that Druidism lingered in Ireland and the Scottish Highlands longer than in England. The modern belief in the banshee is but the evolu-

tion of an old Celtic form, and the celebration of May Day, a relic of the May bonfire kindled on every height by the ancient Celt at spring-time. Simple as their ritual seems, its false foundation was evident in the demand for the sacrifice of human beings in any stress of peril in nation or community.

It is among these Celts that we find the first interesting study of the introduction of the gospel into the British Isles, and it is in Patrick of Bannaven, near Glasgow, Scotland, that we have the story of the first great missionary of the British Isles. Patrick (400 ?–490 ?) was a slave herd-boy in north Ireland, where he had been carried captive by coast pirates. He considered his captivity as a penalty of his sins, and turned to God in his distress. Escaping and retaken, he turned the rough discipline of life into a school of instruction, and during his second captivity, which was in Gaul, made a study of the Christian schools already established there. He was at about mid-life when, escaping from his captors, he returned to Ireland to become her immortal missionary. He journeyed through Ireland as a missionary evangelist, fiercely opposed by the pagan chieftains of the Druids, founding hundreds of churches and baptizing thousands of converts.

His career is not unlike that of Paul in Asia Minor and Southern Europe. His schools were largely co-educational, on the plan of groups of cottages about the central church and school-room, with one common refectory for all. His missions were self-supporting and most carefully managed. Patrick's happy adaptability to people and his gentleness in dealing with old prejudices were largely the secret of his marvellous success. A deeper secret is held in the fact that Patrick was a man of continual prayer. Legends have multiplied about him, one of the most familiar that of the shamrock, from whose three leaves he was said to illustrate the doctrine of the Trinity, a tradition doubtless of modern date.

What is more interesting is that, on account of his methods that harmonized with their own church doctrines, both Roman and Protestant churches have claimed Patrick as a founder. Brigida, or Bridget, ought always to be recalled with the name of Patrick, for she bravely aided his educational work, and was one of the earliest promoters of the education of women. One can make a pilgrimage in the steps of Patrick to-day, journeying in Scotland and Ireland, by merely following the places named for him, as Kilpatrick, Port Patrick, and the

like, while St. Patrick's Cathedral in Dublin commemorates in stone the virtues of the pioneer missionary of Ireland.

*In Scotland.* — The fires kindled by Patrick in Ireland soon sent their glow through Scotland. One great consecrated missionary had made Ireland the centre from which missionaries were to be sent to Christianize the world for more than a century and a half. It was natural that Scotland should become an interesting missionary field, for it was from Ireland that it had been peopled, and the emigrant Scots of Ireland eventually changed its name from ancient Caledonia. The two great historic names of Scotland, religiously considered, are Columba (520?–596) and John Knox (1505–1572). The one brought Scotland to Christ, the other purified her debased Christianity.

Columba, the great Celtic leader, was of royal blood, and of such training as became his noble descent. Like Timothy, "from a child" he had "known the holy Scriptures." Adamnan, his early biographer, gives this word portrait of him: "He was angelic in appearance, graceful in speech, holy in work, with talents of the highest order and of consummate prudence. He was beloved by all, for a holy joy ever beam-

ing in his face revealed the joy and gladness with which the Holy Spirit filled his inmost soul." The missionary spirit worked in the church in those days much as the idea of knighthood did at the court, and Columba was early seized with the desire to devote his life to the heathen. In imitation of his Lord, he associated with himself twelve brethren, and started at Whitsuntide, 562, for the region of the fierce northern Picts, to whom he considered himself kin through his maternal ancestor. Iona, the most sacred centre of the Druidical superstitions and the burial-place of the northern kings under the rule of Bride, king of the north Picts, whose court was near by at Loch Ness, was made the heart of the mission. King Bride and all his subjects were soon converted to Christianity. Adjacent islands and the mainland, to the inclusion of all north Scotland, were brought under the power of the new religion, and great missionary conferences were frequently held in Iona. While he was learning the language, Columba spoke by an interpreter; but love gave him speed, and it was not long before we find him, in their own language, mediating with neighboring chiefs and kings.

Columba, like Patrick, was a man of constant prayer. It was said of "the apostle of the High-

landers" that everything he undertook, great and small, he began and ended with prayer, never forgetting to give God thanks for answer to prayer. While he was very self-denying, it was not self-denial for self-denial's sake, but that some one might be profited by this unselfishness. Thirty-four years of missionary life were given him in Iona, a life o'er-brimming with faith and love and good works, when, one night, there came the usual midnight call from chapel to prayer, and he hastened to the altar, and, lifting up his hands, died, blessing the people to whom for more than a generation he had preached a pure gospel.

Columba's last benediction on Iona was: "Unto this place, albeit so small and poor, great homage shall yet be paid, not only by the kings and people of the Scots, but by the rulers of barbarous and distant nations, with their people also. In great veneration, too, shall it be held by the holy men of other churches."

*Columbanus* (550?–615). — Another great missionary, to whom Patrick's missionary campaign in Ireland had been like the sounding of a reveille, was Columbanus or Columban, the famous teacher of Gaul. He had been well educated in the monastery of Bangor, Ireland, whose college in his time enrolled over three

thousand students. To Columba and Columban we are largely indebted for the idea and the development of industrial schools in connection with missions.

Columban ought to be named, too, as an early temperance reformer, for he started a mission among his brethren to oppose the tendency to self-indulgence by a life of plain living and high thinking. Invited to found a mission in Burgundy by the king, his motto, "Be bold in the cause of truth and impregnable against falsehood," brought him into disfavor and he was ordered into exile. After various vicissitudes, he started on a mission beyond the Rhine, overthrowing the heathen altars at Lake Zurich, and preaching among the barbarous tribes the gospel of salvation. His iconoclastic methods with the sacred caldrons of beer brewed for sacrifice remind one of modern temperance crusades. His last work was to found, not far from Pavia, a Christian cloister at Bobbio across the Alps, which grew to be quite noted for its scientific investigations. As one studies Columban, one sees in him a fine business man, possessed of a certain poise, which at the same moment gave him the tranquillity of the Christian scholar.

*In England.* — The great missionaries from

the Celts had to pass back and forth through England; but it would hardly have been natural that the Anglo-Saxons should take very kindly to becoming Christianized by the people that they had driven back in many a bloody battle into Wales and Ireland. But there is a pretty story, illustrating the unity of love, that when Kentigern the successor of Ninian, the Welsh Romanist, became a missionary to southern Scotland, he was spreading his missions toward the north and Columba his toward the south, in the latter part of the sixth century, and the two pioneer missionaries met and held a famous conference with regard to mission methods. Their common love for their common Master effaced all difference of opinion, and, as pledges of their future harmony, they exchanged staves, as each went on his way.

British bishops were present at the council of Arles; Eborius, Bishop of York, and Restitutus, Bishop of London, leaving their names recorded in 314; in 359 at a council in Ariminum, northern delegates were also present; hence historic church annals date from the fourth century.

But it was left to Rome to establish the first mission in England. The traditional story is as beautiful as it is ancient. When the Abbot Gregory, walking the streets of Rome, saw

some Anglo-Saxon captives exposed for sale in the market, struck by their beauty, he asked of what race they were; and when told that they were Angles, with characteristic wit he punned on the word, saying, "Not 'Angles,' but 'angels.'" He was prevented by Pope Pelagius II from becoming a missionary to them himself, but, as Gregory I, when he came to the papal chair, he sent the famous missionary Augustine (Austin 505?–605), with a company of disciples, to the island of the Angles. They landed at Kent and were received by the king, Ethelbert, in the open air, where any possible magic, which might unconsciously work upon the royal will, might be immediately dissipated. King Ethelbert who had already received some instruction through his Christian wife, Bertha, was soon converted to Christianity. Canterbury Cathedral was founded, and about the beginning of the seventh century Augustine became the first archbishop.

In north England Ethelbert's son-in-law, Edwin, king of Northumbria (?–633), was more slowly won over. Although not devoted to paganism, he was apprehensive that the new religion might prove only another variety of the old. In his perplexity he called together

a council of his thanes, when, the beautiful legend says, one of them brought the body to a decision by this exquisite comparison: "The present life of man on earth, O king, seems to me, in comparison with that time which is unknown to us, like the swift flight of a sparrow through the room where you sit at supper in winter. The sparrow flies in at one door and immediately out at another, and, whilst he is within, is safe from the wintry storm; but he soon passes out of your sight into the darkness from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."

The winning of other portions of England is equally worthy further study.

We see that the planting of the gospel in England is due to two missions, the missionaries from the Celts, aided by some teachers from Gaul, and the Roman missionaries sent by the Pope. These were at great odds with each other. The missions of the north, under Columba, and of the south, founded by Augustine, had so serious differences of form that, in the seventh century (664), a great conference was

held at Whitby, in which it was decided that the Roman church should have the preference; this gave a certain national idea to the entire church, which eventually weakened its dependence upon Rome and made way for the ideas of the Reformation.

The two great names associated with the Christianizing of England are really Columba of Iona and Gregory of Rome, and, as far as known, neither ever entered the island of England. At the beginning of the eighth century the country had had its second reclamation to Christ: the first, when the gospel had been brought in with the Roman rule in the last century, and again, when it was redeemed from the heathen tribes who had afterward overrun it, to become, after seven hundred years, the most important centre of Christianity on the face of the earth.

Archbishop Trench says the Celtic church did not last, because it was devoid of unifying power, the gift of order and organization which was the strength of Rome.

*In Central Europe.* — Centuries of worship of all that was powerful and mysterious in nature had made of the Teutonic people a race of reverent children. Intermarriages among their leading tribes, the accession of Christian cap-

tives brought back from their invasion of the Roman Empire, and the contact with Roman civilization, — and, through the Roman, Greek, — soon began to have its effect upon the races that now were approaching an age when a more thoughtful religion would appeal to them, a religion of which they, all unconsciously, were to become the stronghold. Menzel, the historian, says : —

"The sages of the East were teaching wisdom beneath the palms; the merchants of Tyre and Carthage were weighing their heavy anchors and spreading their purple sails for far seas; the Greek was making the earth fair by his art and the Roman founding his colossal empire of force, — while the Teuton sat, yet a child, unknown and naked, among the forest beasts; and yet, unharmed and in his sport, he lorded it over them; for the child was of a royal race and destined to win glory for all time to come."

It will be seen that each new region, as it has been taken for Christ, has had its great apostle, and the early apostle of the Goths is Ulfilas (318–388). Constantine was yet on the throne when Ulfilas, who derived his knowledge of Christianity from the Christian captives, began his great missionary campaigns among the warrior Goths. Ten years at Constantinople, in the

service of Alaric, king of the Goths, had added to native ability Greek culture. Constantius called him the Moses of his day. So holy was Ulfilas of life, that the Goths were wont to say of him, "What Ulfilas does is good, for Ulfilas can do nothing bad."

It is to Ulfilas we owe it that letters were given to the letterless Goths, the characters themselves being invented, into which he translated the New Testament and most of the Old. A part of the latter, as the Books of Samuel and of Kings, were omitted, lest to these warlike Goths the stories of ancient conquests should prove too stirring. Nearly every public library of importance can show a duplicate page of the wonderful Testament of Ulfilas, in letters of silver on a purple ground. This Bible is of great value in the history of human speech, dear alike to philology and the church. Of the Old Testament we have two or three chapters of Ezekiel and Nehemiah, and a few scattered quotations. Of the New Testament we have the greater part of the Epistles of Paul in palimpsest; and, above all, we have more than half of the gospels preserved in the splendid Codex Argenteus at Upsala, Sweden. In Hodgkin's "Italy and Her Invaders," it is said of Ulfilas: "If the greatest name of that century be ad-

mitted to be Constantine, and if the second place be yielded to Athanasius, at least the third may be claimed for the missionary bishop of the Goths and the first translator of the Bible into a barbarian tongue, the noble-hearted Ulfilas."

The great bishop adds one more to those who were so absorbed in preaching the simple gospel of the Lord Jesus Christ as to care little for the speculative theology of his time.

*In China.* — China, that houses a tenth of the world's inhabitants, has seen all other kingdoms that we call ancient, as Egypt, Babylon, Assyria, Persia, Greece, and Rome, become in turn great powers and totter to their fall. In the Congregational House library of Boston, Mass., may be found a lithograph which tells the story of the entrance of the gospel into China before the end of the seventh century. This was taken from a monument of Si-ngan-fu, a site become of marked interest in the uprising in China of 1900–1901. Traditional Nestorian literature says, "By St. Thomas hath the kingdom of heaven taken unto itself wings and passed even unto China." The story of the Nestorian missions in China is included, between the early part of the seventh and the last part of the eighth centuries, making a period of about a century and a half. From the

Si-ngan-fu monument we learn that more than eleven hundred years ago the Nestorian missions to China had so great popularity that Christianity had a fair field with Confucianism, Taoism, and Buddhism. It also records a Syriac version of the Scriptures now lost.

The metropolitan was instituted in China in 720, after much missionary work had been done. But that Christianity in China was nearly a century older than the date of its first metropolitan bishop is established by more than one Chinese record.

Although six or seven emperors of the Tang dynasty (seventh century) were favorable to Christianity, it was not long after that both Buddhism and Christianity came under the ban of the emperors. But the Scriptures had entered China in the Syriac version used by the Nestorians.

*In India.* — A bishop of India, whose diocese extended over Persia and India, is reported to have been at the Council of Nicæa, 325. Whether or not Thomas the apostle ever saw India, authentic missionary history begins with the Nestorian missions on the coast of Malabar. In the sixth century, the merchant traveller, Cosmas Indicopleustes, writes: "Even in the island of Taprobane (Ceylon) there is a church

of Christians and a congregation of believers, though I know not if there be any Christians farther on in that direction, and such is also the case in the land called Male, where the pepper grows. And in the place called Kaliana (Malabar) there is a bishop appointed from Persia, as well as in the isle called the Isle of Dioscoris (Socotra) in the same Indian Sea. The inhabitants of that island speak Greek, having been originally settled there by the Ptolemies who ruled after Alexander of Macedon. There are clergy there also, ordained and sent from Persia to minister among the people of the island and a multitude of Christians. We sailed past the island, but did not land. I met, however, with people from it who were on their way to Ethiopia, and they spoke Greek."

In the middle of the sixth century we have a precious record, verifying the fact that there was a Christian church in Ceylon, and a bishop appointed over Malabar and Socotra (Nestorian). One of the most precious relics of that early Nestorian work is an altar slab of the seventh or eighth centuries with the cross and the dove cut on it, and the inscription, "Let me not glory except in the cross of our Lord Jesus Christ;" continuing, in the native dia-

lect, "Who is the true Messiah, God alone and Holy Ghost."

*Music in Christian Work.* — The question of the character of the hymnology to be used in the extension of the Christian church and in its established service became a matter of some consequence in the fourth century. The early hymns were rather festive, following the classic forms of invocations to the gods. The Synod of Laodicea (344–346) forbade the use of all hymns and psalms that were not found in the Scriptures. The Arians soon saw the value of music in creating sentiment, and composed hymns that took strong hold in Constantinople and the east, in which the unorthodox took especial delight. Ambrose, though by no means an Arian, also wrote popular hymns, that were first used among his own people at Milan, and then throughout Italy. All early hymnology was characterized by Bible idiom.

*The Scriptures.* — It will be observed, by glancing at the table preceding this chapter, that, as a result of missions, the fourth and fifth centuries became a period of Bible translations.

## SELECTIONS FROM THE PERIOD

### A Missionary's Creed

"I believe in one only unborn and invisible (or indivisible) God, and in his only begotten Son, one Lord and God, the Creator of all creatures, to whom none is like, but he is God over all and over ours; and in the Holy Spirit, the power which enlightens and sanctifies, who himself is neither God nor Lord, but a servant of Christ, subject and obedient to the Son in all things, as the Son is subject and obedient in all things to the Father, the Blessed forever." — Ulfilas (318–388).

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### Catechism

A portion of the catechism presented to candidates for baptism in the eighth century: —

Q. Forsakest thou the devil?

A. I forsake the devil.

Q. And all devil-worship?

A. And I forsake all devil-worship.

Q. Believest thou in God, the Father Almighty?

A. I believe, etc.

Q. Believest thou in Christ, the Son of God?
A. I believe, etc.
Q. Believest thou in the Holy Ghost?
A. I believe, etc.

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"Love, it is heaven."
"And hate?"
"Hate is hell."
"And conscience?"
"It is the eye of God in the soul of man."
— CADOC (a sixth-century monk) to his disciples.

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## MISSIONARY METHODS

The method of Christianization by tribes was very common where kings or leaders were baptized. Socrates, called the Scholar, records an incident of this kind, which well illustrated many like experiences: —

"There is a barbarous nation which have their abode beyond the river Rhine; they are called the Burgundions. These people lead a quiet life; they are for the most part wood-cutters. The nation of the Hunni, by making continual inroads upon this people, frequently destroyed many of them. The Burgundions, therefore, reduced to great straits, flew for refuge to no man, but resolved to intrust themselves to some god to protect them; and having seriously considered with themselves that the

God of the Romans did vigorously assist and defend those that feared him, they all came over to the faith of Christ. Repairing accordingly to one of the cities of Gallia, they made request to the bishop that they might receive Christian baptism. The bishop ordered them to fast for seven days, in which interval he instructed them in the grounds of the faith, and on the eighth day baptized and so dismissed them. Being encouraged thereby, they marched out against the Hunni, and were not deceived in their expectation; for the king of the Hunni having burst himself in the night by overeating, the Burgundions fell upon his people, destitute of a commander, and, few though they were, engaged and conquered very many. For the Burgundions, being in number only three thousand, destroyed about ten thousand of the Hunni. And from that time the nation of the Burgundions became zealous professors of Christianity."

A missionary method in the eighth century advised by the Bishop of Winchester.

After warning against using violent and contemptuous language, and commending the spirit of patience and moderation, he says of the heathen: —

"They will admit that the gods they worship had a beginning, that there was a time when they were not. Ask them, then, whether they consider the world also to have had a beginning, or whether it has always existed from the first commencement of things. Again, inquire who governed and sustained the world before the birth of those gods whom they adore. By what means were they able to gain a supremacy of power over a universe which had existed from all time? Whence, how, or when was the first god or goddess born? Are more deities still in process of generation? If not, why and when did the laws of celestial increase come to an end? Ask them, again, whether, amid such a multitude of powerful deities as they acknowledge, there is not danger of failing to discover the most powerful, and thus offending him. Why, in fact, are these gods worshipped? For the sake of present and temporal or for the sake of future and eternal happiness? What, again, is the import of their sacrifices? If the gods are all-powerful, what do they gain by them? If they do not need them, why attempt to appease them with such costly offerings? Such questions I would have thee put to them, not in the way of taunt or mockery, which will only irritate, but kindly

and gently. Then, after a while, compare their superstitions with the Christian doctrines, and touch upon the latter judiciously, that thy people may not be exasperated against thee, but ashamed of their foolish errors."

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### A Missionary Longing for Home

Delightful would it be to me to be in Uchd Ailium
On the pinnacle of a rock,
That I might often see
The face of the ocean;
That I might see its heaving waves
Over the wide ocean,
When they chant their music to their Father
Upon the world's course;
That I might see its level, sparkling strand,
It would be no cause of sorrow;
That I might hear the song of the wonderful birds,
Source of happiness;
That I might hear the thunder of the crowding waves
Upon the rocks;
That I might hear the roar by the side of the church
Of the surrounding sea;

That I might see its noble flocks
Over the watery ocean;
That I might see the sea monsters,
The greatest of all wonders;

* * * * * *

That I might bless the Lord,
Who conserves all,
Heaven with its countless bright orders,
Land, strand, and flood;
That I might search the books all,
That would be good for any soul;
At times kneeling to beloved heaven;
At times at psalm-singing;
At times contemplating the King of heaven,
Holy the chief;
At times at work without compulsion;
This would be delightful.
At times plucking duilisc from the rocks;
At times at fishing;
At times giving food to the poor;
At times in a carcair [solitary cell].
The best advice in the presence of God
To me has been vouchsafed.
The King, whose servant I am, will not let
Anything deceive me.

—COLUMBA (521–597).

## Prayers

I

"O Lord, give me, I beseech thee, in the name of Jesus Christ, thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple; that they may receive unquenchable light from thee, that will enlighten our darkness, and lessen the darkness of the world. My Jesus, I pray thee, give thy light to my lamp, that in its light the most holy place may be revealed to me in which thou dwellest as the eternal Priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee." — Columbanus (550–615).

II

"Almighty and everlasting God, who dost enkindle the flame of thy love in the hearts of the saints, grant unto us the same faith and power of love; that, as we rejoice in their triumphs, we may profit by their examples, through Jesus Christ, our Lord. Amen." — Gothic Missal (c. 375).

III

"O thou Good Omnipotent, who so carest for every one of us, as if thou caredst for him alone, and so for all, as if all were but one! Blessed is the man who loveth thee, and his friend in thee, and his enemy for thee. For he only loses none dear to him, to whom all are dear in him who cannot be lost. And who is that but our God, the God that made heaven and earth, and filleth them, even by filling them creating them. And thy law is truth, and truth is thyself. I behold how some things pass away that others may replace them, but thou dost never depart, O God, my Father supremely good, Beauty of all things beautiful. To thee will I intrust whatsoever I have received from thee, so shall I lose nothing. Thou madest me for thyself, and my heart is restless until it repose in thee. Amen."—ST. AUGUSTINE (354–430).

IV

"Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and

from all evil thoughts which may assault and hurt the soul; through Jesus Christ, our Lord. Amen." — GREGORIAN SACRAMENTARY (544–595).

V

"O Holy Spirit, Love of God, infuse thy grace, and descend plentifully into my heart; enlighten the dark corners of this neglected dwelling, and scatter there thy cheerful beams; dwell in that soul that longs to be thy temple; water that barren soil, overrun with weeds and briers, and lost for want of cultivating, and make it fruitful with thy dew from heaven. Oh, come, thou Refreshment of them that languish and faint. Come, thou Star and Guide of them that sail in the tempestuous sea of the world; thou only Haven of the tossed and shipwrecked. Come, thou Glory and Crown of the living, and only Safeguard of the dying. Come, Holy Spirit, in much mercy, and make me fit to receive thee. Amen."

— ST. AUGUSTINE (354–430).

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## HYMNS

Among recent discoveries in Egypt has been a collection of papyri, in which is found the remains of an early Christian hymn, dating from the first half of the

fourth century, of which the following are selected stanzas: —

I

The Father sent him to suffer,
Who has received eternal life,
Who has received power over immortality.

He preached the gospel to his servants, saying,
The poor (shall have) a kingdom,
Theirs is the inheritance.

He was scourged as an example,
In order to give an impulse to all,
. . . in order to destroy death.

In order that thou after death mayst see resurrection,
That thou mayst see the light to eternity,
That thou mayst receive the God of lights.

II

"*The Deer's Cry*" or "*The Breastplate*"

I bind myself to-day
To the power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to speak for me,

The hand of God to protect me,
The way of God to lie before me,
The shield of God to shelter me,
The host of God to defend me
Against the snares of demons,
Against the temptations of vices,
Against (the lusts) of nature,
Against every man who meditates injury to me,
Whether far or near,
Alone and in a multitude.

* * * * *

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in the eye of every man who sees me,
Christ in the ear of every man that hears me.

I bind myself to-day
To a strong power, an invocation of the Trinity,

I believe in a Threeness with a confession of a Oneness in the Creator of judgment.

Salvation is the Lord's,
Salvation is the Lord's,
Salvation is Christ's,
Let thy salvation, O Lord, be ever with us.

—HYMN OF PATRICK (400?–490?).

(Another fine translation by Clarence Mangan can be found in "The Fathers for English Readers Series: St. Patrick.")

III

*Te Deum Laudamus*

We praise thee, O God ; we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.
To thee all angels cry aloud : the heavens, and all the powers therein;
To thee cherubim and seraphim continually do cry, Holy, holy, holy: Lord God of Sabaoth:
Heaven and earth are full of the majesty : of thy glory.
The glorious company of the apostles: praise thee.
The goodly fellowship of the prophets : praise thee.

The noble army of martyrs: praise thee.
The holy church throughout all the world: doth acknowledge thee,
The Father: of an infinite majesty;
Thine adorable, true: and only Son;
Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a virgin.
When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God: in the glory of the Father.
We believe that thou shalt come: to be our Judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints: in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee;
And we worship thy name; ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, in thee have I trusted: let me never be confounded.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

—SEVENTH CENTURY.

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## GREAT WORDS

"Lord, if I am still needed for thy people, I would not draw back from the work." — MARTIN, *Bishop of Tours* (?–396?), *at the age of eighty.*

"This is my last commandment to you, my children, that ye should love one another sincerely, and be at peace. If ye follow the example of the good, God, who strengthens such, will surely be with you." — COLUMBA (521–597).

"He treads earth beneath him who conquers himself. None who spares himself hates the world. It is in the heart we love or hate. No one dies to the world unless Christ lives in him.

Live in Christ, and Christ lives in thee. We must take heaven by violence, beset not only by our enemies, but most of all by ourselves. If thou hast conquered self, thou hast conquered everything." — COLUMBAN (550–615).

"I do not want my boys to read a lie in my book or to work to no purpose after I am gone." — BEDE (672–735).

## THEMES FOR PAPERS AND DISCUSSIONS

I. Monasteries: Their Advantages to Early Missions.
II. Remy of France.
III. Ninian and Kentigern.
IV. Hilda of Whitby.
V. Willibrord.
VI. Mohammedanism.
VII. Women missionaries: (*a*) Lioba; (*b*) Thecla; (*c*) Walpurgis; (*d*) Chinnihild and Berathgith; (*e*) Brigida.
VIII. Chrysostom.
IX. The Relations of Church Councils to Missions.
X. Had the Revival of Learning any Effect on Missions?
XI. Severinus, the Apostle of Austria.
XII. Cosmas Indicopleustes.

## BOOKS OF REFERENCE

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"Encyclopedia of Missions." (For general reference.)
Fisher's "History of the Christian Church." (For I, VI, VIII, XII.)

Hunt's "English Church in the Middle Ages." (For I.)
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Lippincott's "Biographical Dictionary." (For II, III, IV, V, VII, VIII.)
*London Quarterly Review*, April, 1866. (For VII. *e.*)
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Plummer's "Church of the Early Fathers." (For I, V.)
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Trench's "Lectures on Mediæval Church History." (For VI, IX, XI.)

# TABLE III

## 800 — 1100

### GREAT EVENTS

| | A.D. |
|---|---|
| Coronation of Charlemagne, | 800 |
| Beginnings of Christianity in Russia, | 850 |
| Evangelization of Denmark and Sweden, | 800–850 |
| Evangelization of Crimea, Bulgaria, Moravia, Russia, Bohemia and Western Macedonia by Greek Church, | 850–900 |
| Normans enter France, | 860–932 |
| Baptism of Princess Olga, | 955 |
| Baptism of Vladimir, | 988 |
| Evangelization of Normandy, Norway, Hungary, Poland, Iceland, and a portion of Russia, | 912–990 |
| Mohammedan invasion of India, | 10th cent. |
| Separation of Germany from France, | 10th cent. |
| Greenland entered by Icelanders, | 1000 |
| Baptism of King Olaf, | 1008 |
| Danes dominant in England, | 1017–1041 |
| Norman conquest, | 1066 |
| Beginning of crusades, | 1096 |
| Founding of great universities, | From 11th cent. |

### GREAT NAMES

| | A.D. |
|---|---|
| Alcuin, | 735–804 |
| Charlemagne, | 742–814 |
| Leo III, | ?–816 |
| Louis the Pious, | 778–840 |
| Ansgar, | 800?–865 |
| King Bogoris, | ?–896 |
| Cyril and Methodius, | 9th cent. |
| Ebo, Bishop of Rheims, | 9th cent. |
| Alfred, | 848–900 |
| Haquin the Good, | 916–951 |
| Olga, | ?–969 |
| Hugh Capet, | 940–996 |
| Adelbert of Bohemia, | 939–997 |
| Olaf Tryggvasson, | 956–1000 |
| Bruno of Saxony, | ?–1008 |
| Vladimir of Russia, | ?–1015 |
| Canute, | ?–1035 |
| Edward the Confessor, | ?–1042 |
| Hildebrand or Gregory VII, | 1018–1085 |
| William the Conqueror, | 1025–1087 |
| Ruy Diaz, the Cid, | 1040–1099 |
| Anselm, | 1034–1109 |
| Abelard, | 1079–1142 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| Heliand, | 830 |
| Translation of Scriptures into Slavonic, | c. 862 |
| St. Mark's Cathedral, Venice, | 9th cent. |
| Cathedral of Worms, | 966, *et seq.* |
| Division of Langue d'Oc from Langue d'Oil, | 10th cent. |
| The Exeter Book, | 1050 |
| Doomsday Book, | 1086 |
| Chanson des Gestes, | 11th cent. |
| Icelandic Sagas, | 11th cent. |
| Completion of Westminster Abbey, | 11th cent. |
| Duomo of Pisa, | 11th cent. |
| Pala D'Oro of St. Mark, | 11th cent. |
| London Bridge, | 11th cent. |
| Translation of Psalms at St. Gall, | 11th cent. |
| Chanson de Roland, | 11th cent. |
| Translation of Euclid, | 11th cent. |
| The Eddas, | 11th cent. |
| Epic of Kalevala, | 11th cent. |
| Anglo-Saxon Chronicle, | 875–1154 |
| Tower of St. Mark's, | 1148–1154 |
| Work of the Scholastics, | 11th and 12th cent. |

# CHAPTER III

## Charlemagne to Bernard of Clairvaux

### From the Establishment of the Christian Empire of the West to the Crusading Church

#### Ninth to the Twelfth Century

*The Second Great Triumph of Christianity.* — When Rome was taken by the Visigoths under Alaric, the effect of Christianity on the Teutons had become very apparent. Augustine, the famous bishop of Hippo (354–430), says: "What was novel was that those who surrendered were taken into churches by their relenting enemies, to be set at liberty, and that none from them were led into slavery by merciless foes. Whoever fails to see that this is to be attributed to the name of Christ and to the Christian temper is blind; whoever sees this and gives not thanks to God is ungrateful; and whoever hinders any one from praising it is mad. No prudent man will ascribe such clemency to barbarians." When Charlemagne (742–814), the great Teutonic king with a French name, came to power, he reigned over the

Franks and most of the country that we now call France and Germany. With the eastern portion of his realm already grounded in Christianity, he conceived the magnificent plan of rebuilding the Roman Empire, but not the Latinized, and almost a half century's reign was spent in the statesmanlike task of preserving Teutonic institutions, while he kept the Empire loyal to Christianity. It was a military necessity to subdue the warlike tribes on the boundaries of his kingdom, whom in a rough manner he Christianized at the same time. A specimen of his directness may be inferred from the following incident: —

A bishop in Charlemagne's time left for alms, at his death, only two pounds of silver. "Truly a slight provision for so long a journey," said one of the young priests.

"Take the vacant bishopric, and look to it that thou sendest before thee and me a good provision for the journey from whence there is no returning," said Charlemagne.

Longfellow's word-portrait presents the figure of Charlemagne in mediæval history: —

"'When you behold the harvests in the fields
Shaking with fear, the Po and the Ticino
Lashing the city walls with iron waves,

Then may you know that Charlemagne is come.'
And even as he spake, in the northwest,
Lo, there uprose a black and threatening cloud,
Out of whose bosom flashed the light of arms
Upon the people pent up in the city;
A light more terrible than any darkness,
And Charlemagne appeared — a Man of Iron!

"His helmet was of iron, and his gloves
Of iron, and his breastplate and his greaves
And tassets were of iron, and his shield.
In his left hand he held an iron spear,
In his right hand his sword invincible.
The horse he rode on had the strength of iron,
And color of iron. All who went before him,
Beside him and behind him, his whole host,
Were armed with iron, and their hearts within them
Were stronger than the armor that they wore.
The fields and all the roads were filled with iron,
And points of iron glistened in the sun
And shed a terror through the city streets."

There was a ceaseless warfare in warding off the Saracens on the Spanish side, and checking the Lombards for the defence of the Pope. Each conquest extended his dominion, until, at

the beginning of the ninth century, we find the kingdom to which Charlemagne had fallen heir enlarged to an empire.

On Christmas Day, 800, Pope Leo III, in acknowledgment of his distinguished services to both state and church, completed a great drama by crowning Charlemagne in St. Peter's, thus giving ecclesiastical recognition to the foundation of the Christian Empire of the West. This union of the north and south, Franks and Romans, after three hundred and twenty-four years of the predominance of the Eastern Empire over the West, identified Goths, Burgundians, Franks, Lombards, Saxons, and Anglians with the great Christian idea of a new empire founded in the name of Christ, and greatly concerns modern European Christianity. Rarely has the history of the world furnished such a *tableau vivant* as the parting of the emperor and the Pope, when Charlemagne and his magnificent retinue left Rome to make their way back over the Campanian Hills to Aix-la-Chapelle, the favorite seat of the emperor.

Charlemagne, though unlettered himself, was wise enough to see that if he would save government and society, there must be schools and teachers. Long before he went to Rome he

had established, in addition to seminaries, grammar and public schools, which served the same purpose as preparatory schools of modern times; and it was required by imperial edict that all monasteries and cathedrals should sustain these nurseries of the church and state. Charlemagne is reported to have founded at least fifty institutions of learning, whose studies embraced the old Trivium of grammar, logic, and rhetoric, and Quadrivium of music, astronomy, arithmetic, and geometry. Music was specialized for the chants of the religious service. Libraries were established, copies of the Scriptures were found among the people, and the homilies of the preachers were often in their native tongue. An illustration of the change that began to come in the Western Empire is indicated by the picture of Charlemagne when not absorbed in affairs of state. After a fashion that has often prevailed in different ages, his name among his friends became "King David." The best Greek scholar at court was called "Homer." Alcuin was known by the name of "Horace," and another court poet as "Virgil."

Charlemagne had been wise enough to call to his aid Alcuin of York (735?–804), England's most renowned scholar. He was the pupil of

the venerable Bede, and under the imperial patronage, from 782 to 796, achieved the greatest victory of his time for Christian education. He objected to Charlemagne's methods of enforcing the Christian faith, saying : —

" Faith must be accepted voluntarily, and cannot be enforced. A man must be drawn to it, he cannot be compelled to accept it ; you may drive men to baptism, but you cannot make them take a single step toward religion. Therefore it is that those who would evangelize the heathen should address them prudently and temperately ; for the Lord knows the hearts of his chosen ones, and opens them to understand his word. . . . Let the preachers of the faith, then, learn by the example of the apostles ; let them be preachers and not spoilers ; and let them trust in him of whom the prophet bears witness, that he will never abandon those who hope in him."

Alcuin said he wished to found " a new, nay, a more excellent Athens in Frankland ; for," he added, " our Athens, being ennobled with the mastership of Christ the Lord, would surpass all the wisdom of the studies of the Academists."

Pupils were of all ages, and often of high degree. Among them was the wife of Charlemagne himself, who is thus described : —

"Among them sits the fair lady Luitgard, resplendent in mind and pious in heart. Simple and noble alike confess her fair in her accomplishments, and fairer yet in her virtues. Her hand is generous, her disposition gentle, and her speech most sweet. She is a blessing to all, and a harm to none. Ardently pursuing the best studies, she stores the liberal arts in the retentive repository of her mind."

Longfellow, in "The Student's Tale" (Tales of a Wayside Inn), gives us a winsome picture of both Alcuin and the schools founded by Charlemagne.

"When Alcuin taught the sons of Charlemagne,
In the free schools of Aix, how kings should reign,
And with them taught the children of the poor
How subjects should be patient and endure,
He touched the lips of some, as best befit,
With honey from the hives of Holy Writ;
Others intoxicated with the wine
Of ancient history, sweet, but less divine;
Some with the wholesome fruits of grammar fed,
Others with mysteries of the stars o'erhead,
That hang suspended in the vaulted sky,
Like lamps in some fair palace, vast and high.

In sooth, it was a pleasant sight to see
That Saxon monk, with hood and rosary,
With inkhorn at his belt, and pen and book,
And mingled love and reverence in his look,
Or hear the cloister and the court repeat
The measured footfalls of his sandaled feet,
Or watch him with the pupils of his school,
Gentle of speech, but absolute of rule."

*In Northwestern Europe (Northern Germany, Denmark, and Scandinavia).* — The message of the Gospel was now travelling toward the north, among

"The hosts
Of heathen swarming o'er the northern sea."

Here it met with more tardy reception in the climate of fierce winds and warriors, whose wild and stormy beliefs, inculcated by the priests, and supported by the spirit of conflict taught in the Eddas, naturally opposed themselves vigorously to a gospel containing such precepts as "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Yet events proved that these believers in one Supreme Being were, from that very fact, good material for missionary endeavor. Dwarfs and elves, sacred oaks, like the Thun-

der-oak of Thor that Boniface hewed down, or the great World-tree, the sacred ash, Yggdrasil, with its three roots, might have their part in their religious system of nature-worship and hero-worship, but nothing turned them from the central faith contained in this single question and answer, which is taken from the sacred Eddas : —

"Who is the first and eldest of the gods?"

"He is called Alfadir (All-father) in our tongue. He lives from all ages, and rules over his realm, and sways all things, great and small; he made heaven and earth, and the lift — that is, the sky — and all that belongs to them; and, what is more, he made man, and gave him a soul that shall live and never perish, though the body rot to mould or burn to ashes. His is an infinite power, a boundless knowledge, an incorruptible justice. He cannot be confined within the enclosure of walls, or represented by any likeness to the human figure."

The Teutons were much more independent than the Celts. Out of their worship of nature had grown a love of freedom which made them obey their king only so long as they had confidence in him, and dispose of him when he had forfeited their respect. Out of the wor-

ship of nature, too, had grown, as in the Greek culture, reverence for oracles and signs, and all the agents through which mysterious messages could be conveyed, so that Upsala was to the northern tribes as Delphi or Dodona to the people of Hellas. When a bell-tower became erected in any region, a great victory was won, for the superstition prevailed that with the ringing of the Christian church-bell the people were beguiled as with the pipe of the Pied Piper of Hamelin, and no longer were able to control their own wills.

An interesting feature of the Christianization of this region is that it was accomplished through royal patronage, and that the kings usually sent to England for missionaries to aid them in the effort. Royalty was equal to the warlike task of overthrowing idols, but not to the gentler office of teaching the precepts of Christ. Many incidents of this period would seem to indicate that the ancient prophecy should read: "To the rich the gospel is preached."

The first missionary to the Danes was Willibrord (657–738), who entered about 696, under the protection of temporary political favor. But the Northumbrian apostle was, within a year, rejected by the Danes. As he left their

country he bought thirty young Jutes, taking them back to England in order to educate them for the future evangelization of Denmark. Before he started, much to the scandal of the pagans, he baptized his *protégés* in their sacred pool.

The next great missionary to Denmark is Ebo, Bishop of Rheims, Archbishop of France, who entered the country in 823. No archbishops go as missionaries in our day; in those days, as in the old stories of knights seeking perilous service, so these knights of the Cross would offer themselves temporarily for high undertakings, setting an example sure of an after following.

About the same time, under the patronage of Louis the Pious, Ansgar (800?–865), called by Europeans "the ideal missionary," by one biographer the first medical missionary, went to Scandinavia, to become the veritable Apostle of the North. Ansgar was a youth at the death of Charlemagne, and was so overcome by the death of the emperor, for whom he had an exalted admiration, that he devoted himself from that moment to the thought of the genuine Christianization of the country that Charlemagne had formally made Christian. Ansgar's education was in Picardy in France, followed

by a teacher's experience in Saxony. When the king of Denmark appealed to Louis the Pious (814–840) for aid, it was promised, on condition that the Danish king should accept the Christian religion. Harold, the king, assented, but it was a service of danger to accompany the newly baptized Christian ruler back to the kingdom from which he had been exiled, and Ansgar was the heroic missionary elected for the office. So successful was his mission, and the schools which he founded, that when the emperor of Sweden sent a petition for Christian teachers, Ansgar, who had been so competent a pioneer missionary in Denmark, was taken from his mission, even then in its infancy, to answer the Macedonian cry from Sweden. His journey thither reminds one of Paul's to Rome. Pirates took his ship and belongings, but, with thanksgiving for a spared life, he made the rest of his journey on foot, met the king of the country, Bjorn, and one of his first converts was the prime minister of the king, who, with Frideborg, a woman of wealth and influence, became very powerful in furthering the interests of Christianity in Sweden.

For a year and a half all went well, with an archbishopric in Hamburg, with Ansgar in the chair. Ansgar visited back and forth to the

mission in Denmark and that in Sweden, when disaster overtook the two infant enterprises. The attack of the heathen Danes and vikings on the church building, school, and library at Hamburg, with the complete destruction of them all, even to the Bible which was a precious possession in those days, with the slaughter and exile of missionaries, reads like the modern attack of the Boxers on Pekin, and for several years it was unsafe to return to the Swedish mission.

About the middle of the ninth century, the undaunted Ansgar, against the entreaties of his friends, taking for his motto the words of the prophet Jeremiah, "He shall make thee glorious," started on a second mission, proceeding as before directly to the king, who was now Olaf. Nearly seventeen years had passed away, and a new set of people, for the most part, made up the assembly, who decided by lot to favor the free preaching of the gospel, and the result was far beyond Ansgar's prayer and faith. Paganism was gradually driven out through famous successive missionaries, like Siegfried, Bodull, and Siegward; but even so late as the close of the eleventh century the king of Upper Sweden was persecuted in Upsala for his Christianity. Finally,

Eric of the twelfth century brought Sweden with a loyal heart into the family of Christian nations. The secret of Ansgar's success as a missionary was that his life was one continual prayer. Like Paul, he would burden no one with his support, and employed himself making nets for the fishermen. One prayer of his heart was denied him. He had hoped God would count him worthy to join the noble army of martyrs. He died in 865, and was buried in St. Peter's Church at Bremen, with a great letter S (Saint) placed the day after his death upon his grave. Three quarters of a century ago both Denmark and Sweden held a millennial celebration over the "Ideal Missionary," Ansgar, to whom they owe the foundation of their Christianity.

In 870 northern and eastern England were conquered by the Danes, and over two centuries went by before Canute the Great (?–1036), king of England and Denmark, made Christianity the religion of his kingdom. Until the middle of the eleventh century Denmark added names to the book of martyrs.

East Prussia was a particularly hard field, which was Christianized at the cost of many noble lives. Sometimes, in those rude days, subjects of chiefs or petty kings accepted Chris-

tianity through force. Once, at least, the fashion prevailed of giving a coat to everybody who received baptism.

The story of Christianizing Germany and Scandinavia is a thousand years long, and of it Mr. Barnes says: —

"That millennium is a complete answer to flippant critics who decry modern missionary efforts because in a few scores of years the vast populations of Asia have not accepted Christianity. Germany was a thinly peopled forest of uncivilized, unsophisticated people. Ten millenniums would be no longer, in proportion to the numbers and the profoundly intrenched religions of India and China, than one millennium was for Germanic lands."

*In Iceland.* — The celebration of the millennium of Iceland in 1870 awakened fresh interest in this old Norse settlement, which, after existing as a republic four hundred years, became subject to Norway in the thirteenth century, and to Denmark in 1380, with whom it still remains. Iceland had been colonized in the ninth and tenth centuries by some of the choicest noble families, who left Norway in much the same spirit that the Pilgrim Fathers emigrated to America, though their gods were the Norse gods, Odin and Thor. So loyal were

they to these deities that when an Icelander, returning from Saxony, where he had become a Christian, with the priest who had baptized him, endeavored to start a mission in 981, he labored for seven years, only to be banished by law in 988. But the precious seed had been planted, and could not be voted out by the All-thing (Parliament). Mr. Barnes tells us this entertaining story in the early portion of that seven years' labor: "Frederick, the priest, had pitched his tent near a heathen temple and began to preach to the crowds. The wife of the chief man of the neighborhood was greatly annoyed that a new religion should be preached. So she went into the temple and began to pray with all her might to Thor. It was a question for a while who had the more commanding voice, the lady of the manor or the missionary." The story has a striking resemblance to another praying match recorded in 1 Kings xviii. 19–39. In the year 1000 Christianity was made the religion of Iceland, although for several years there was secret idol-worship, the exposure of children to death, and similar heathen practices. King Olaf Tryggvasson had continued to send missionaries from Norway, until under a succeeding sovereign Iceland was won for all time to Christ.

*The Year of Doom.* — The darkest years in manners, morals, and religion which the world has ever seen were those that closed the tenth century. The worship of relics and saints had been carried to such a degree, and spectacular processions had so taken the place of the onward march of the church toward God, that the church commanded almost as little respect as the laity, who had given itself up to every form of corrupt life. Possibly it was the very wickedness of the times that spread abroad the belief that at the close of one thousand years from the date of the Saviour's birth there would be a universal dissolution of material things. Such a hold had this belief on the church of Christ in general, that land was left uncultivated, houses and strongholds unrepaired, and the common people crowded about the churches, while the more depraved and despicable seized the opportunity of easily despoiling their neighbors. Revelation xx. 2, 3 was the scriptural foundation of this wild superstition; but when the year passed and the world still stood, there was a great reaction in the popular heart. Hope produced desire for action, and, as a kind of general thankoffering for what seemed a great deliverance, the thought of the Christian world expressed itself in two forms. First, the erec-

tion of great cathedrals or the renovation of churches, formerly beautiful, that had fallen into decay, and, under this new spell, the science of architecture received one of its greatest forward movements. Every part of the church was made to have some mystical meaning, from the beautiful spire to the tiny finial. Enthusiasm for God's house was attended by greater reverence for him whom they entreated to come and dwell within it.

*In the Slavic Regions, or Early Russia.* — Early Slavs, the ancestors of the Russians, were reported to be peaceful in character and hospitable to strangers. But as the natural disposition of a child may be spoiled by ill treatment, so the native gentle and truthful character of the Slavs changed to a disposition of cruelty and duplicity, as they were harassed in turn by the Teutons, the Turks, and the Mongols, from the north, south, and east, respectively.

The Slavic regions were Christianized from a Thessalonican centre (see Acts xvii.). On the Volga River, in the seventh century, lived a race of Tatar blood, known as Bulgarians. They had crossed the Danube and conquered the Slavonic tribes, but took the language of the people they had overcome. Down in

Thessalonica there were two brothers in direct descent from the early Christian church founded by Paul, and thus of Christian birth and nurture. Their names were Cyril (815?–868) and Methodius (?–885). They were educated in a cloister, but it is remembered that the cloisters of the Eastern Empire were Greek, and had a fineness of culture unknown to the Western monastery, founded in later years among barbarians. When a call came to Thessalonica for missionaries to go to Crimea to aid the king of the Cazars, a Turanian folk, trying to decide which of the three religions, Jewish, Mohammedan, or Christian, should displace idolatry, Cyril answered. He returned to Constantinople, only to start again, in company with his brother, in 861, to the savage Bulgarians and their more savage king, Bogoris. Cyril was a philosophical scholar and Methodius an artist, an early Fra Angelico, who knew how to paint picture sermons. So effective was the brush of the artist-missionary that people were brought to Christ through his picture representations of scenes from the life of the Lord. One version of the story reads thus: —

Bogoris would none of the religion, but he was delighted with the picture-making, and demanded of Methodius, the artist brother,

to place on the great wall of his house a picture which should fill the beholder with fear of the royal power. Methodius had in mind only the fear of the "Master of All Good Workmen," and he drew the thing as he saw it "for the God of Things as they are." And when the Scene of the Last Judgment was unveiled before the king and his mighty men, this prototype of the stereopticon evangelist had his heart's desire, in seeing the king and his subjects yield to baptism, and Christianity established in Bulgaria. The little kingdom won, about 863, the missionaries, like a Paul and Silas of mediævalism, pursued their way far toward the northwest to the court of Ratislav, king of Moravia, whence they worked, through royal patronage, both in Moravia and Bohemia. The brothers performed a great missionary work as evangelists, but their greatest service was the translation of the Bible and the Liturgy into Slavonian, a Bible whose language is to-day to the Russian what the Gothic is to the German, and which is also literally and spiritually the first of books. In the history of missions it will be seen that a direct line can be traced from the answer to the call of the man of Macedon to the modern Christian church under the Moravian mission.

The question as to whether Slavonic Christianity should be Latinized took Methodius to the Pope more than once, and made him many enemies of those people who opposed the Bible for the people in the tongue of the people.

Clement, a disciple of Methodius and missionary in Bulgaria, is another fine example, pre-dating the modern missionary methods. He brought himself into the understanding of the people, saw the importance of training the children, worked at industrial missions by introducing different kinds of fruits and vegetables, and ushered in a good standard of church architecture.

In many an art gallery may be found the picture of the baptism of the Princess Olga, the first prominent disciple of Christ in Russia, who, in 955, journeyed to Constantinople to learn more of the Christian faith. Her inquiries led to her baptism while in the city. Yet the flow of Christianity from this royal source was a varying stream, choked by Olga's grandson, Vladimir, who was a pagan of pagans, offering human sacrifices in any great stress of experience. But Vladimir finally became Christian, after the fashion of many another sign-seeking chief of those days, vowing that if he succeeded in taking the stronghold Kherson,

in the Crimea, and if he might have the sister of the Greek emperor, the Christian Princess Ann, as his wife, he would adopt Christianity as the state religion. Vladimir was beset by missionaries from the Mohammedan, Roman, and Greek churches, as well as by the ancient Jewish church, each presenting the claims of his religion, before he finally committed himself and his people to Christianity. The story of carrying the gospel to Russia differs from that of other nations in that it is not accompanied by persecution. The people followed Vladimir in a simple faith, and the Bible had been prepared for them a hundred years before by Cyril and Methodius.

As the Sacred Oak of Thor, so was the great idol on the island of Rügen, in the temple at Arcona, to the Slavonian people of the Baltic region. It was of gigantic size, with four heads and two trunks. Its worship was supported by taxes, war spoils, and votive offerings, and its festivals accompanied by libations and offerings of cakes and honey. This idol was not destroyed till far into the twelfth century.

*In Africa.* — An overwhelming regret for lost opportunity accompanies the study of the later missions in Africa. The school at Alexandria was to Latin Christianity the standard of theology, and was warmly interested in mis-

sions at its earlier foundation, when its president, Pantænus, went himself to India. But in after centuries it became a great centre for theological discussions, spending in endless controversies the strength that might have been used a millennium ago to keep Africa from being known in our century as the Dark Continent. Nevertheless the Coptic church, like the Nestorian on the coast of Malabar, was so firmly grounded that it yet exists, the sects that had held what were generally counted heresies being less disturbed by the Mohammedan conquests than those that were aggressively Christian. Missionaries sent from time to time were usually added to the roll of martyrs.

*In China.* — In the ninth century we find a great reaction in China against foreign religions. After-records state that two hundred and sixty thousand Buddhist monks and nuns and three thousand Christian propagandists were all included under this edict: "As to the religions of foreign nations, let the men who teach them, as well as those of Tâ Ts'in as of Mu-hu-pi, amounting to more than three thousand persons, be required to resume the ways of ordinary life, and their unsubstantial talkings no more be heard." It was not until the eleventh century that missionaries again found opportunity to penetrate the land of

Sinim. It was during the time of the great Mongol rulers of Asia and the Tatars, when China was known as Cathay and its environment Tatary. This mission began in the eleventh century and lasted about four hundred years, to be overthrown at last by the infamous Jenghiz Khan, who is said to have been such a scourge of the earth as to have caused in his bloody conquests the destruction of five millions of human beings.

The story of the Pope's missionary ambassadors to the Tatar sovereigns, several of whom went by the mythical name of Prester John, must have reached Shakespeare, when he makes Benedick say to Dom Pedro in "Much Ado About Nothing," "Will your grace command me any service to the world's end? I will go on the slightest errand now to the antipodes, that you can devise to send me on; I will fetch you a toothpicker now from the farthest inch of Asia; bring you the length of Prester John's foot; fetch you a hair off the great Cham's beard; do you any embassage to the Pigmies—rather than hold three words' conference with this harpy."

The second mission was largely among the Tatars, when the people known as the Kerait Tatars, north of the Hoang-Ho, were formally made Christians by their ruler, who sent

to Bagdad to the Nestorian patriarch for missionaries for his people, asserting that many were to be baptized. At least two emperors protected Christianity, and a Nestorian church flourished, claiming a membership of two hundred thousand, among the Tatars, until it was overthrown in the general devastation wrought by Tamerlane (1334–1405).

*In India.* — Several attempts were made to conquer India by Islam, resulting in a firm foothold for Mohammedanism at the beginning of the eleventh century; but it took three centuries more before the Mohammedan rule, subject since 1858 to Great Britain, was a dominion of authority.

Charlemagne's plan had been as sagacious as great, but it was like a shaft of light thrown across a dark sky. After his time, the barbarism which demanded more than one age for conquest again prevailed until, about the year 1000, such was the state of general anarchy that the only safety was in the strongholds built by the lords, who made the common people their bondsmen, or in the monastery, which was only another kind of fortress. With court or cowl the weaker took shelter, and the beautiful vision of a universal Christian empire again faded, to become, in other centuries, the unrealized dream of the idealist.

## SELECTIONS FROM THE PERIOD

### A Homily

"If you planted a tree in your garden, and tied it up on all sides so that it could not stretch forth its branches, what sort of a tree would it turn out when, after some years, you gave it room to spread? Would it not be good for nothing, full of tangled and crooked boughs? And whose fault would this be but yours, who had put such constant constraint upon it? And this is just what you do with your boys. You plant them in the garden of the church, that they may grow and bear fruit to God. But you so cramp them round with terrors and threats and blows that they are utterly debarred from the enjoyment of any freedom. And thus injudiciously kept down they collect in their minds evil thoughts tangled like thorns; they cherish and feed them, and with dogged temper elude all that might help to correct them. And hence it comes that they see nothing in you of love, or kindness, or good will; they cannot believe that you mean any good by them, and put down all you do to dislike and ill nature. Hatred and mistrust grow with

them as they grow; and they go about with downcast eyes and cannot look you in the face. But, for the love of God, I wish you would tell me why you are so harsh with them. Are they not human beings? Would you like, if you were what they are, to be treated as you treat them? You try by blows and stripes to fashion them to good; did you ever see a craftsman fashion a fair image out of a plate of gold or silver by blows alone? Does he not with his tools now gently press and strike it, now with wise art gently raise and shape it? So, if you mould your boys to good, you must, along with the stripes that are to bow them down, lift them up and assist them by fatherly kindness and gentleness." — ANSELM (1034–1109).

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## PRAYERS

### I

"Almighty and merciful God, the Fountain of all goodness, who knowest the thoughts of our hearts, we confess unto thee that we have sinned against thee, and done evil in thy sight. Wash us, we beseech thee, from the stains of our past sins, and give us grace and power to put away all hurtful things; so that, being de-

livered from the bondage of sin, we may bring forth worthy fruits of repentance.

"O eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts and minds and strength we may evermore seek thy face; and finally bring us, in thine infinite mercy, to thy holy presence. So strengthen our weakness that, following in the footsteps of thy blessed Son, we may obtain thy mercy, and enter into thy promised Joy. Amen." — ALCUIN (735–804).

II

"Give me, O Lord, purity of lips, a clean and innocent heart, humility, fortitude, patience. Give me the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and godliness, and of thy fear. Make me ever to seek thy face with all my heart, all my soul, all my mind; grant me to have a contrite and humble heart in thy presence. Most high, eternal, and ineffable Wisdom, drive away from me the darkness of blindness and ignorance; most high and eternal Strength, deliver me; most high and eternal

Light, illuminate me; most high and infinite Mercy, have mercy on me. Amen." — *Gallican Sacramentary* (800).

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## Hymns

### I

### *The Finished Course*

Safe home, safe home in port;
Strained cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But, oh, the joy, upon the shore,
To tell our voyage-perils o'er!

The prize, the prize secure!
The wrestler nearly fell;
Bore all he could endure,
And bore not always well;
But he may smile at troubles gone
Who sets the victor's garland on.

No more the foe can harm;
No more of leaguered camp,
And cry of night alarm,
And need of ready lamp;
And yet how nearly he had failed!
How nearly had the foe prevailed!

The lamb is in the fold,
  In perfect safety penned;
The lion once had hold,
  And thought to make an end;
But One came by with wounded side,
And, for the sheep, the Shepherd died.

The exile is at home,
  O nights and days of tears!
O longings not to roam!
  O sins and doubts and fears!
What matters now? O joyful day!
The King has wiped all tears away.

O happy, happy bride,
  The widowed hours are past!
The bridegroom at thy side,
  Thou all his own at last;
The sorrows of thy former cup
In full fruition swallowed up.

— St. Joseph, *of the Studium* (850).
*Translated by* J. M. Neale.

II

*The Jerusalem that is Above*

Brief life is here our portion;
  Brief sorrow, short-lived care;
The life that knows no ending,
  The tearless life, is there.

Oh, happy retribution,
  Short toil, eternal rest;
For mortals and for sinners
  A mansion with the blest.

And now we fight the battle,
  But then shall wear the crown
Of full and everlasting
  And passionless renown.

And now we watch and struggle,
  And now we live in hope;
And Sion in her anguish
  With Babylon must cope;

But he, whom now we trust in,
  Shall there be seen and known;
And they that know and see him
  Shall have him for their own.

The morning shall awaken,
  The shadows flee away,
And each true-hearted servant
  Shall shine as doth the day.

There God, our king and patron,
  In fulness of his grace,
Shall we behold forever,
  And worship face to face.

—Bernard of Cluny (tenth century?).

## Great Words

A letter of Charlemagne to Offa of England, 795: —

"To our beloved friend and brother, Offa, greeting. We thank God for the sincere love of the Catholic church which we find expressed in your letter to us. As for pilgrims who wish to approach the threshold of the apostles, let them travel in peace without any disquietude. If merchants come, let them pay toll in the accustomed places; we take them under our protection. If they have any complaint, let them resort to us, or to our judges, and they shall have justice. We send herewith somewhat from our store of dalmatics and palls to your bishops' sees and to those of Ethelfrid, begging that you will have intercession made for the soul of Pope Hadrian; also for yourself a baldric, a Hunnish sword, and two silken cloaks."

"The end of the world is at hand. The love of many waxes cold. What should we weak mortals do but hold fast by the doctrine of apostles and evangelists?" — Alcuin (735–804), *to Felix of Urgel.*

"One miracle I would, if worthy, ask the Lord to grant me, and that is, that by his grace he would make me a good man." — Ansgar (800?–865).

## THEMES FOR STUDY OR DISCUSSION

I. Translations of the Scriptures.
II. Leo III.
III. Wilfred of Northumbria and Lindesfarne.
IV. Olaf Tryggvasson, King of Norway.
V. Jenghiz Khan.
VI. Prester John.
VII. The Missionary Schools of Charlemagne.
VIII. Haquin the Good.
IX. Hildebrand.
X. Christian Women of the Middle Ages.
XI. A Comparison of Methods pursued for the Introduction of Christianity into Northern Europe, and New Countries of our Own Day.
XII. Elements introduced into Christianity by the Conquest of Northern Europe.

## BOOKS OF REFERENCE

Barnes's "Two Thousand Years Before Carey." (For I, III, IV, X.)
Bryce's "Holy Roman Empire." (For II, XI, XII.)
Davis's "Charlemagne." (For II, XII.)
Dowden's "Hildebrand." (For IV, IX.)
Fisher's "History of the Christian Church." (For I, II, VII, IX.)
Green's "Making of England." (For IV.)
Hunt's "English Church in the Middle Ages." (For I, III.)
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Trench's "Mediæval Church History." (For II, III.)
White's "Eighteen Christian Centuries." (For II, IX.)
Williams's "Middle Kingdom," Vol. II. (For V, VI.)

# TABLE IV

## 1100 — 1500

### GREAT EVENTS

| | A.D. |
|---|---|
| Assassination of Thomas à Becket, | 1170 |
| Organization of Teutonic Knights, | 1190 |
| Chartering of University of Paris, | 1199 |
| Evangelization of Finland, | 12th cent. |
| Chartering of Oxford, | c. 1200 |
| Tatars Christianized by Nestorians, | 1206 |
| Magna Charta, | 1215 |
| Organization of Franciscans and Dominicans, | 1210 and 1216 |
| Chartering of Cambridge University, | 1231 |
| Organization of the Augustinians, | 1256 |
| The Mad Parliament, | 1258 |
| Second, Third, Fourth, Fifth, Sixth, and Seventh Crusades, | 1147–1149; 1190–1192 1200–1204; 1216–1220 1248–1250; 1270 |
| Fall of the Templars, | 1307–1310 |

### GREAT NAMES

| | A.D. |
|---|---|
| Bernard of Clairvaux, | 1091–1153 |
| Geoffrey of Monmouth, | 1110–1154 |
| Thomas à Becket, | 1117–1170 |
| Frederick Barbarossa, | 1121–1190 |
| Richard Coeur de Lion, | 1157–1199 |
| Francis of Assisi, | 1182–1226 |
| Elizabeth of Hungary, | 1207–1231 |
| Walther von der Wogelweide, | 1170–1235 |
| Thomas Aquinas, | 1225–1274 |
| Roger Bacon, | 1214–1292 |
| Kublai Khan, | ?–1294 |
| Boniface VIII, | 1228–1303 |
| Edward I, | 1239–1307 |
| Duns Scotus, | 1265–1308 |
| Raymond Lull, | 1235–1315 |
| Dante, | 1265–1321 |
| Marco Polo, | 1252–1324 |
| Robert Bruce, | 1274–1329 |
| Oderic of Pordenone, | 1286–1331 |
| John of Monte Corvino, | 1250?–1332 |
| Chaucer, | 1340–1400 |
| Rienzi, | ?–1354 |
| Tauler, | 1290–1361 |
| Sir John Mandeville, | 1300–1372 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| Nibelungen-lied, | c. 1140 |
| Lincoln Cathedral, | 1123–1147 |
| Leaning Tower of Pisa, begun | 1174 |
| Late Norman architecture, | 11th–12th cents. |
| Arthurian Legends, | 12th cent. |
| Poem of the Cid, | 12th cent. |
| Prose Edda, | 1241 |
| Beginning of Cologne Cathedral, | 1249 |
| Making of Venetian glass, | 1268 |
| Foundation of Duomo, Florence, | 1298 |
| Roman de la Rose, | 13th cent. |
| Surtees' Psalter, | 13th cent. |
| Use of gunpowder, | 13th cent. |
| Founding of Italian schools of painting, | 13th cent. |
| Use of lens, | 13th cent. |
| First rag paper, | c. 1300 |
| "Piers Plowman," | 1362 |
| First use of cannon, | 1366 |
| Milan Cathedral, | 1387 |
| Chaucer's "Canterbury Tales," | 1384–1398 |

# TABLE IV — *Continued*

## 1100 — 1500

### GREAT EVENTS

| | A.D. |
|---|---|
| Battle of Bannockburn, | 1314 |
| Election to empire declared independent of the papacy, | 1338 |
| Founding of University of Prague, | 1348 |
| Battle of Agincourt, | 1415 |
| Execution of Huss, | 1415 |
| Execution of Jerome, | 1416 |
| Reign of the Medici, | 1429 *et seq.* |
| Evangelization of islands: Canaries, Madeiras, and Azores, | 1402–1432 |
| The Great Schism, | 1378–1439 |
| Founding of the University of Glasgow, | 1451 |
| Constantinople taken, | 1453 |
| Missions by the Portuguese to North Africa, | 1460 |
| Wars of the Roses, | 1455–1486 |
| Recovery of Spain from Mohammedans, | 1492 |
| Discovery of America, | 1492 |
| Missions to West Indies, | 1492 |
| Persecutions of the Christians by the Ming dynasty, | 1368–1628 |

### GREAT NAMES

| | A.D. |
|---|---|
| Petrarch, | 1304–1374 |
| Boccaccio, | 1313–1375 |
| Gregory XI, | 1330–1378 |
| Charles V, | 1337–1380 |
| Wiclif, | 1324–1384 |
| Froissart, | 1337–1410 |
| William of Wickham, | 1324–1414 |
| Henry V of England, | 1388–1422 |
| Joan of Arc, | 1411–1431 |
| Henry the Navigator, | 1394–1463 |
| Warwick the Kingmaker, | 1420–1471 |
| Thomas à Kempis, | 1380–1471 |
| Louis XI, | 1423–1483 |
| Richard III, | 1452–1485 |
| Lorenzo de' Medici, | 1448–1492 |
| Savonarola, | 1452–1498 |
| Columbus, | 1436–1506 |
| Ferdinand and Isabella, (Reign) | 1479–1512 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| Founding of Winchester Cathedral, | 14th cent. |
| Giotto's Tower, | 14th cent. |
| Mariner's compass, | 14th cent. |
| Spanish, German, and Flemish schools of painting, | 14th cent. |
| Invention of printing, | 1438–1445 |
| "Imitation of Christ," | 1471 |
| Fra Angelico's works, | 15th cent. |
| "Morte d'Arthur," | 15th cent. |
| The Meistersinger, | 15th cent. |
| Great Italian paintings, | 15th cent. |
| Mysteries and Moralities, | 15th cent. |
| Decline of Gothic architecture, | c. 1500 |

# CHAPTER IV

## Bernard of Clairvaux to Luther

### From the Crusading Church to the Reformation

#### Twelfth to the Sixteenth Century

*The Crusades.* — It is difficult, in ages of military conquest, migration, and religious persecution, to discriminate between that which directly and that which indirectly aids the progress of the kingdom of God. The age of the Crusades is preëminently such a period. These remarkable expeditions, eight in number, and extending intermittently through two centuries, have for almost a thousand years given their name to vigorous enterprises, conducted with zeal and enthusiasm, for the reformation of existing conditions. The direct object of the mediæval Crusades was the recovery of the Holy Land from the power of Islam. Springing up in a time when the church had become extremely corrupt, and conducted in a spirit opposed to modern methods in missions, some writers do not include this aggressive movement in the record of missionary history. But

Archbishop Trench wisely says, "Let us for a moment bethink ourselves of what, despite this check, was the tremendous pressure of Mohammedan power upon Western Christendom for centuries more, up to the Reformation and beyond it, and we shall own that the Crusades could very ill have been spared." The Crusades were not, as many suppose, a sudden inspiration. Pope Sylvester II (999–1002) had thought of a crusade for the recovery of the Holy Sepulchre and the lands snatched from Christianity by Mohammedanism, a hundred years before the project was carried out.

Through the influence of the Crusades a flame of fanatic zeal was spread over all Christendom. King and subject, bishop and parishioner, noble and peasant, age and youth, men and women, saint and sinner, were all fired with this new spirit of the age, sacrificing home, possessions, and life to engage in the holy war. With crosses on their breasts, often made of rich mantles that had been destroyed for the purpose, they set out, army after army, undismayed by the possible cruel fate that they soon learned might reward their expenditure of life and treasure. Tasso's "Jerusalem Delivered" tells the story of what is often called the "Knights' Crusade," and is an idealization

of the first expedition; Walter Scott's "Talisman" portrays the romantic side of the Third Crusade.

The more important leaders were Peter the Hermit, of the First Crusade, with Godfrey of Bouillon, who, in 1099, captured the Holy City, after it had been under the power of Islam for four centuries and a half; Conrad III, emperor of Germany, and Louis VII of France, imperial leaders of the Second Crusade, whose only undertaking was the unsuccessful siege of Damascus; Richard Cœur de Lion, with the emperors of France and Germany, for the Third Crusade, who achieved little but to secure more favorable terms for the Christians. Several of the following Crusades failed to enter the Holy Land at all, sometimes conducting schemes of aggrandisement with a behavior more infamous than praiseworthy. The Holy City, the object of the early Crusaders, was finally retaken by the Saracens in 1187, never since to pass out of Mohammedan rule.

*Bernard of Clairvaux* (1099–1153). — Three centuries after the age of Charlemagne, and about a quarter century after the Norman conquest of England, was born the animating spirit of the Second Crusade, the great campaign evangelist, Bernard of Clairvaux. Bernard was a

child of five when Peter the Hermit entered on the First Crusade.

The Second Crusade was the first concerted movement both European and Christian, and through the learned and fiery monk extended over a wider field than had that of Peter the Hermit. Bernard had been dedicated to Christian service by his wonderful mother, Aleth, who took her child, like Hannah of old, into the temple in babyhood and consecrated him to a holy life. So faithfully did she impress this thought upon his young spirit, that when she was early taken from him, and his brothers became noble knights, he entered one day, quite alone, a wayside chapel, and, in memory of his mother's vow, devoted himself to God's service.

Bernard was eminently a missionary, and through his influence, schools for Christian teaching were founded in England, Scotland, Ireland, Germany, Denmark, Sweden, Norway, and Italy; with those he could not visit he carried on constant correspondence. Although it had already taken a slight hold, he was practically the founder of the Cistercian Order, which began near Dijon, France. He especially sought out centres known for their wickedness, such as haunts of robbers, and set up there his holy house, turning the rough wilderness into

a beautiful garden spot. He was particularly interested in men who had committed crimes, of whom there were many in these violent days; and more than one, through his personal effort, were not only converted, but transformed into earnest workers for the Lord Jesus Christ.

Travelling often on foot, he became a close observer of the world of matter, and writes to a friend: "Believe one who has tried it; thou canst find more in the woods than in books. Trees and stones will teach thee what thou canst not learn from masters." Like all great lovers of nature, he deplored every form of worldliness, especially on the part of the popes, whom he was often called to advise. With pope and emperor he proved the Scripture, "Seest thou a man diligent in his business? He shall stand before kings."

The true missionary spirit rings in his warning letter to Pope Eugenius III, who had been in Palestine one of Bernard's pupils: "Who can assure me that I shall, before I die, see God's church as it was in the old days, when the apostles cast their nets not for gold or silver, but for souls? How do I wish that thou mightst have the spirit of him who said, 'Thy money perish with thee!' Oh, that Zion's foes might tremble and be overwhelmed by this

word of thunder! This your mother, the church, demands and expects of thee. Thy mother's sons, great and small, are longing, sighing for this, that every plant that our Heavenly Father hath not planted be by thee rooted up."

When the existence of the Christian kingdom in the East was threatened by the fall of Edessa, that beloved Christian stronghold, the Oxford of the Orient, into the hands of the Turks, it fired the spirit of the holy Bernard, who travelled through Germany, Switzerland, and the Netherlands, preaching a crusade with an eloquence that enlisted the coöperation of a French king and a German emperor. In 1147, largely as the result of Bernard's exciting appeals, three hundred thousand were on the march to Jerusalem, while it was said that as many more began a better pilgrimage to a holier city. Before pronouncing the Second Crusade a failure, one should stop and count the Christian hosts that were added to Heaven's army as the result of the bold preaching of Bernard of Clairvaux.

In later years Bernard's missionary interests were engaged for the conversion of the Jews, who were then, as in all subsequent time, subjects of persecution. He pleaded always, "There

is a promise of the general conversion of the Jews."

*Results of the Crusades.* — Undoubtedly the invasion of Islam was arrested and the fall of the Byzantine Empire delayed for more than two centuries, as the results of the Crusades abroad. Many who went to the Orient were obliged to remain there for lack of means to return, and a better acquaintance was formed between the people of the West and the East, with the result of more liberal ideas and the breaking up of a spirit of aristocracy in the church, especially hostile to missionary life. A larger spirit toward humanity gave better conditions for promoting the kingdom of Christ abroad.

At home the nobles had impoverished themselves in preparations for the Crusades, mortgaging their property to rich citizens, on whom, in consequence, they became more or less dependent, and the growth of the towns and the elevation of the common people soon followed, to the great advantage of the church. Thank-offerings for a safe return from the wars expressed themselves on the part of the nobility in the building or restoration of local churches. One only has to remark the effigies of knights in the older churches, sitting cross-legged in many

a niche, to realize this form of beneficence. At the beginning of the thirteenth century the church had become extremely corrupt, insomuch that it was a common expression with reference to a wicked act, "I would turn priest before I would do such a thing." With this reaction from the church, Messiahs sprang up here and there, followed by crowds, and among other prevalent doctrines, which had generous following, was that the body was of Satan and the spirit was of God ; hence, any ill-treatment that could be given to the body became a personal conquest of the devil. The liberalizing of the human mind through travel, commerce, and the bringing back of new arts and inventions by such Crusaders as returned, aided generously in rectifying and clarifying the vision of the church.

No insignificant element in this reform was the rise of woman in the church, which has a fresh progression from the twelfth century. In the world, the knights made her the object of their gallant achievements, as is illustrated by Tennyson's "Idylls of the King"; in the church, she left the position of an inferior to become the pattern of all virtue.

*Francis of Assisi* (1182–1230). — Another crusading monk, who not only preached a

crusade, but personally engaged in it, was the brave Francis of Assisi, who has been called the father of modern missions. He was a merchant's son, leading a thoughtless life of pleasure, when an arrest of thought came to him and he immediately left his gay comrades and consecrated himself to the church. He subsequently became the founder of the order of Grey Friars, working among the poor, and endearing himself everywhere, the more because, to be poor like them, he had renounced a fine inheritance and lived, as did his order, on charity. During the Fifth Crusade (1216–1220), Francis started a mission in two bands, one to Morocco and one to Syria, accompanying the latter himself. As the centre of the Crusade was Egypt, he left his companions in Syria and proceeded to Egypt, going boldly into the Saracen army, a friar of Orders Grey, and straight to the headquarters of Sultan Meledin, saying, "I am not sent of man, but of God, to show thee the way of salvation." Brother Francis's spirit of love so won the heart of the Sultan that he allowed him to preach the gospel to the Moslems, and begged him to entreat God to reveal in some way the best religion.

Francis died near Assisi in 1226, to be canonized by Pope Gregory in 1280.

*Raymond Lull* (1236–1315). — It is refreshing, at the close of the militant missions of the Crusading church, to find a missionary whose idea of the Christian conquest is closely allied to that of the apostles, on the one hand, and of the modern missionary, on the other. Raymond Lull, of Palma, Majorca, was of noble birth, and had been nurtured in the spirit of the times, for his Spanish father had been engaged in one of the Crusades. Like Paul, he received a vision of Christ, and, like him, was not disobedient unto it. With this hereditary crusading spirit, he bethought himself of a crusade of faith and love, by which Islam should be shown the greater loveliness of the Christian religion, when set sharply in contrast with Mohammedanism. He was eminently possessed of the sound idea that without a perfect knowledge of the language no real approach to a people could be made, and he used his ample wealth for the establishment of schools in which should be taught the tongue which the missionary intended to use in the field. In order to learn Arabic, he purchased an Arab slave and kept him continually at his side. His well-trained mind suggested new methods for the conversion of the heathen world, and it was his despair that he could not get support from the church

and state, whom he petitioned to found early missionary training-schools. He had Coleridge's thought that Christian faith might be attained through reason, but he was far too many centuries in advance of his time. Dr. Smith says that with some slight response from his church or his age, Raymond Lull would have anticipated William Carey by exactly seven centuries. It is to Raymond Lull that we owe it that the first chairs of Oriental languages in Christian universities were established at Paris, Oxford, and Salamanca. He left one work, "On Divine Contemplation."

So possessed was Lull of the idea of a mission to the Moslems, that he went alone to the hot centre of Tunis in North Africa. His plan was to call together the Mohammedan sages for a conference. He was so successful in his discussions that the Koran teachers had him thrown into prison lest he should carry all men with him, and shortly after he was sent from the country. A second visit to Africa had a like result. He returned to visit many cities of Europe, always in the interest of his mission, but his spirit of love could not keep him away from the people whom he would convert, and, going a third time to the African Mohammedans, he became, in his eightieth year, at

Bugia, Arabia, a martyr by stoning, like Stephen, the proto-martyr. His great motto was worthy of the Holy Scriptures: "He who loves not, lives not; he who lives by the Life cannot die."

*In England.* — Misrule in England and the murder of Thomas à Becket hastened the humiliation of King John and the grant of the Magna Charta (1215). From that date begins a wider ecclesiastical, as political, life. The foremost missionary in spirit, who never went on a mission in body, is John Wiclif (1324?–1384). Few spirits ever travelled farther into the coming centuries, and none more surely hastened the day of the great Reformation. A graduate of Oxford, a doctor of theology, Wiclif became one of the earliest antagonists of Rome. His patriotic and constitutional views were naturally displeasing to a debased church, that refused to consider the Holy Scriptures as a guide for human action. Like Bernard, he was often called, on account of his scholarship and statesmanship, to stand before kings; but the political reformer rapidly developed into the religious reformer. Sorely grieved at the departure from the preaching of God's word, and the attempt to amuse people with stories, legends, and plays in the churches,

he set the example in his own congregation at Lutterworth of simple, sincere setting-forth of the life of righteousness in Christ Jesus. His followers went out as poor priests, barefoot and poorly clad, from village to village and city to city, pursuing genuine missionary itineraries as they preached the word of God. Chaucer's Poure Persoun, in the "Canterbury Tales," is usually considered a description of the Wiclifite. Wiclif maintained that the Bible should be put into the hands of the people, and devoted himself to its translation into English. The thorough investigation of the Scriptures incident to their translation brought him into sharp antagonism with the doctrines of the schoolmen, and he was continually brought before the church for various forms of heresy, especially for his attitude toward the Holy Sacrament, while the high esteem in which he was held by the nation always saved him from violence. A Wiclif Bible, sold in London at the beginning of the twentieth century for twelve hundred guineas, witnesses to-day to the philological value of his masterpiece.

While administering the communion in his church in Lutterworth, in 1384, came a stroke that was relieved by death in a few days. But Wiclif had preceded Luther and his ideas by a

century. In 1427, so bitter was the feeling of the church against Wiclif, his body was exhumed, burned, and the ashes thrown into a brook — an act that only increased his fame and gave fresh opportunity to the pen of poet and prose writer. The best known panegyric is that of Thomas Fuller: "Thus the brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over."

*In Germany.* — The same spirit that animated Wiclif in England, betokening the coming of a new and holy day, was abroad in Germany, manifesting itself through Hus of Bohemia (1373–1414), who had Wiclif's works translated into Bohemian, to be summarily burned by the archbishop. Hus denounced the abuses of popery, and was soon excommunicated, to be afterward the victim both of a treacherous emperor and the unjust Council of Constance in 1414. As Hus learned his doctrine of Wiclif, so Jerome of Prague (?–1416) became in turn the disciple of Hus, and began to preach the reform doctrine with great enthusiasm. A temporary recantation, made after much cruel suffering, was fully atoned for by

Jerome, who afterward suffered martyrdom for accounted heresy, with Christian heroism, May 30, 1416.

*In Italy.* — In the founding of the various religious orders, great emphasis was laid on the extension of the church through this missionary effort, each new order laying stress on some special gift or grace for the widening of the church. Thus we find the Franciscans full of emotional fervor; the Dominicans, of intellectual power; the Cistercians, of self-denying zeal. The orders flourished in Italy, with the result that from this centre many missionaries were journeying hither and thither during the time of the Crusades and the period that succeeded.

But occasionally a true missionary spirit may be found whose mind journeys into the far centuries rather than the far countries, and he, too, becomes a missionary to his age. The revival of learning, which was the glory of the fourteenth and fifteenth centuries, and which followed the fall of the Byzantine Empire in 1453, and brought crowds of scholars with their Greek tongue and their Greek manuscripts to Florence, was not without its effect in quickening the intellect of the reforming spirits in the church. Head and shoulders above them all

was Savonarola, the martyr to the reform he preached.

*Savonarola* (1452–1498). — A church spending its chief strength on minor theological questions, rivalries in ecclesiastical office, and contentions for the papal chair, had many characteristics of the political machine, when Jerome Savonarola of Ferrara, educated in the monastery and endowed with intellectual gifts that no monastery could suppress, was sent to Florence. The Medicean family, under Lorenzo, the Magnificent, was at its height. George Eliot's story of "Romola" portrays as truthfully as graphically the times to which this reformer was born. Savonarola was possessed not only of the need of regeneration of the church, but a glowing faith that it could be achieved. Like the apostles of old, he turned the city upside down, and when bidden, for the sake of its peace, to change his ways, he brusquely responded, "Tell Lorenzo to change his ways." Then he was threatened with exile, but prophetically replied, "I shall remain; Lorenzo must flee away." Lorenzo, dying shortly after, sent to the little prior of St. Mark's Convent to help him make his peace with God. He stood in Florence, a reforming prophet, preaching self-denial and simplicity,

till all Florence was ruled by Savonarola. Then came the reaction, and May 23, 1498, he became a martyr to his bold faith. Before his execution, as he was being stripped of his priestly vestments, the Bishop of Vasona said, in the usual ritual form, "I separate thee from the church militant and the church triumphant." Savonarola answered, "From the church militant, not the church triumphant — that is not in thy power." He had tried to join revolution and reformation, and became a sacrifice to ideas that to-day make his little convent a Mecca of all good Christians.

*In India.* — The transient visits of the monks of different orders to various parts of the Orient during the Middle Ages remind one of the labors in our own day of the less organized and least effective missions, to be found everywhere in the East. Among them occasionally might be found a man with a talent for organization, like Jordanus, the Dominican monk, who wrote from India, in the early part of the fifteenth century, deploring the lack of instruction that he found among Indian Christians, and the eagerness of idolaters to listen to the doctrines of a better faith. He claims at that early date, three-quarters of a century before Luther's time, that if only two or three hundred missionaries

could be sent at once, India might be taken for Christ.

Another type of the wandering missionary is Oderic of Pordenone (1286–1331). He was a Franciscan monk, who journeyed through India, gathering the bones of martyrs who had fallen in that country, making his way up through China, spending several years in Pekin at a time when the church was in favor with the emperor, and, on his way back, journeying through the land of Tibet. He made a sixteen years' itinerary, and left a record of his journey, dictated in the feebleness of his last years, which has become an authority for our knowledge of China at the beginning of the fourteenth century.

*In China.* — After the Nestorians had securely planted their churches in China, they began the propagation of the gospel among the Tatars, claiming two hundred thousand converts at the beginning of the eleventh century. This was among the Kerait Tatars, two or three miles east of the Caspian Sea. The "r" in the name, more commonly spelt "Tartar," is said to have crept into history through a pun of Louis XI of France (1215–1270), who, after hearing a recital of their barbarous deeds, exclaimed, "Well may they be called Tartars,

for their deeds are the deeds of fiends of Tartarus!" China at this time was known as Cathay, and the surrounding country, inhabited by the Scythian hordes, as Tatary. The Mongols poured into the steppes of Russia about 1223, threatening the Nestorian church, north and south, with the result that missionaries were sent into Tatary from the Roman church in the thirteenth century, to remain until they were driven out in the seventeenth.

There is a story of an interesting ecumenical conference in the thirteenth century, when the great Khan called together delegates of Buddhism, Mohammedanism, and Christianity; the Franciscans and Nestorians together representing Christianity. The day after, the emperor said to the leader of the Nestorians, "We Mongols believe that there is one God, by whom we live and die, and toward whom our hearts are wholly turned. As God has given the hand several fingers, so he has prepared for man various ways by which they may go to heaven. He has given the gospel to the Christians, but they do not obey it; he has given soothsayers to the Mongols, and the Mongols do what their soothsayers command, and, therefore, they live in peace."

We owe our first modern knowledge of China

to a follower of Francis of Assisi, one John of Planocarpini (1245), who at the advanced age of sixty-five made through Central Asia a journey of ten thousand miles that sets any modern adventures at naught.

The most famous of the Mongolian emperors was Kublai Khan (?–1294). He founded the dynasty, and was the only emperor who ruled over all the Mongols. It is through Marco Polo, the Venetian, who resided at Kublai's court from 1275 to 1293, that we get interesting if not scientific knowledge of the court at the last of the century. Kublai Khan removed the Mongolian capital to Pekin, 1282 (Cambalu), and so extended the sway of China to the west and south as to include the Malaysian peninsula. He was a most tolerant ruler, and though he can hardly be said to have become a Christian, he kept the Christian festival days. He maintained that Moses, Jesus, Buddha, and Mohammed formed a great quadrilateral of prophets sent to the world to revolutionize it. It was Kublai Khan who, by personal ambassadors, sent to the Pope for a hundred learned men to come to China and preach the Christian religion and instruct in western knowledge. But what happened? The cardinals were quarrelling over a new candidate for the papal

chair, and when finally Gregory X sent two Dominican monks, it was too late, and the task for so small a force too great. The great opportunity for the conversion of China to Christianity in the thirteenth century was thus lost.

As usually falls to the lot of those rulers who have made a wider extension of kingdom than can be wisely governed, after Kublai Khan's reign there were at least five divisions of the country into each of which Christianity in some form was carried before the fifteenth century. In 1368, the Tatar dynasty was overthrown, Christians persecuted, and again all foreigners driven out of the country, and the doors of China were shut against Christianity. Yet, at this very moment, a new way to China around the Cape of Good Hope was offering a fresh gate of entrance.

*John of Monte Corvino* (1250 ?–1332). — While the Mongol Empire was spreading itself toward the west to the alarm of Europe, and the church was bestirring itself, through the various ecclesiastical orders, to undertake missions to China, Nicholas III, the reigning Pope, sent five Franciscans to start a fresh mission. Of these, John of Monte Corvino, a thoroughly evangelical Christian minister, was by far the most successful, and may justly be called "The

Apostle to the Mongols." Beginning his mission at fifty years of age, he gave more than a generation to its service. The heathen Mongols were much more friendly than the Christian Nestorians to this rival mission in Pekin, and amid plots and persecutions this doughty missionary mastered Chinese, translated the Psalms and the New Testament into Tatar, bought scores of boys to instruct in Latin and Greek, as well as to perform the offices of the church, and placed his churches and schools close to the imperial palace at Pekin, receiving himself six thousand Chinese as pupils or members. Monte Corvino's letters sent home read like missionary letters of to-day, as he appeals for help and gives detailed instruction for transportation. When, out of seven missionaries sent him, four had succumbed to the fatigues and perils of the journey through the land of the Goths, he writes pathetically, "Could reënforcements have been sent more promptly and vigorously, the great emperor himself would have received baptism." When, archbishop of Pekin, he died at a great age, after thirty-six years of mission ministry at Pekin, he left helpers to pursue his great undertaking. A generation later, with the overthrow of the Mongols in China, the church of thirty thousand and the schools on

which so much time and money had been spent fell under the persecution of the Christians. Modern literature in China is still aided by Monte Corvino's "The State and Government of the Great Khan of Cathay."

*In Africa.* — The pioneer missionary of West Africa is a Columbus-like character, a Portuguese prince known in history as Henry the Navigator (1394–1443). Henry was not only a patron of sciences, but himself skilled in mathematics, geography, and navigation. His observatory at the extreme point of southwest Portugal was his favorite home. Under his direction the west coast of Africa was explored to Sierra Leone, and Madeira and the Azores discovered. But eager as he was to discover new shores, he was more eager to discover new souls to win to Christianity. The opportunities he laid open were improved by the Jesuits.

*The Century before the Reformation.* — The exhaustion that followed the Crusades, the schools interested chiefly in dialectics, worldliness and immorality in the church — all conduced to make the century before the Reformation practically devoid of the missionary spirit. At the beginning of the fifteenth century, all the countries of Europe, except Lapland, were Christian, at least in name. Asia Minor, Syria, Palestine,

and North Africa, that were formerly Christian, had all come under the power of Islam, with the exception of the scattered Armenians, Nestorians, and Copts. Easier transition to the Orient had been made possible through the Crusades, and maritime adventurers, in an age of maritime discoveries, without making it an object, were unconsciously carrying Christianity to various parts of the world.

## SELECTIONS FROM THE PERIOD

### SERMON

"A young man, leaving his home, launched forth into the sea to fish; and the master of the ship took him out into the high seas, where there was no harbor to be seen, so that the youth began loudly to bewail himself. Oh, Florence, that youth who thus laments is in this pulpit. I was led from my home to the harbor of the religious life, when I entered the age of twenty-three years, solely to obtain liberty and peace: two things which I loved above everything else. But there I beheld the waters of this world, and I began to preach, in the hope of winning souls; and, while there I found pleasure, the Lord brought me down into the sea, and sent me forth into the high seas, where I am now, and whence I no longer behold the harbor. In all directions there are difficulties. Before my eyes I see tribulations and tempests appearing; behind me the harbor is lost and the wind drives me forth into the deep. On the right hand are the elect who are asking for aid; on the left, evil spirits and evil men, who molest and trouble us;

above I behold Eternal Virtue, and hope urges me on; beneath is hell, which, as a man, I must fear, because, without the help of God, I should certainly fall. Oh, Lord, whither hast thou led me? From my desire to save souls for thee, I am come into a place from which I can no longer return to my rest. Why hast thou made me 'a man of strife and a man of contention to the whole earth'? I was free, and now I am the servant of all. I see in all directions war and discord coming upon me. You, at least, my friends, the chosen of God, for whom I afflict myself day and night — do you have pity upon me! Give me flowers, as the canticle says, 'for I am sick of love.' The flowers that I ask for are good works, and I desire nothing else of you but that you please God and save your souls." — SAVONAROLA (1452–1498).

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### A MISSIONARY FAREWELL

"Fare ye well in the Lord Jesus Christ, and pray for me, and for those who are engaged, or intend to be engaged, on missionary pilgrimages; for by God's help such pilgrimages are very profitable, and bring in a harvest of many souls. Care not then to see me again, unless it be in these regions; or in that Paradise wherein

is our rest and comfort and refreshment and heritage, even the Lord Jesus Christ.

"And for that he hath said that when the gospel shall have been preached throughout the whole world, then shall the end come, it is for me to preach among divers nations, to show sinners their guilt and to declare the way of salvation, but it is for God Almighty to pour into their souls the grace of conversion."—PASCAL OF VITTORIA (a Franciscan missionary in Tatary, 1338).

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## PRAYERS

### I

"To thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please thee, who didst so humble thyself to the death of the cross, to condescend to accept all that I give and offer to thee, that I, my wife, and my children may be thy lowly servants. . . . O Lord of glory, if that blessed day should ever be in which I might see thy holy monks so influenced by zeal to glorify thee, as to go into foreign lands in order to testify of thy holy ministry, of thy blessed incarnation and of thy bitter sufferings, that would be a glorious day, a day in which that glow of devo-

tion would return with which the holy apostles met death for their Lord Jesus Christ!"—RAYMOND LULL (1236–1315).

II

"Grant me, I beseech thee, Almighty and Most Merciful God, fervently to desire, wisely to search out, and perfectly to fulfil all that is well-pleasing unto thee. Order thou my worldly condition to the glory of thy name; and, of all that thou requirest me to do, grant me the knowledge, the desire, and the ability, that I may so fulfil it as I ought; and may my path to thee, I pray, be safe, straightforward, and perfect to the end.

"Give me, O Lord, a steadfast heart, which no unworthy affection may drag downward; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside.

"Bestow upon me also, O Lord my God, understanding to know thee, diligence to seek thee, wisdom to find thee, and a faithfulness that may finally embrace thee. Amen."—THOMAS AQUINAS (1225–1274).

## Hymns

### I

### *Dies Iræ*

Day of Wrath! O day of mourning!
See fulfilled the prophets' warning!
Heaven and earth in ashes burning!

Dies Irae! Dies illa
Solvet sæclum in favilla,
Teste David cum Sibylla.

Oh, what fear man's bosom rendeth,
When from Heaven the Judge descendeth,
On whose sentence all dependeth!

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the Throne it bringeth.

Tuba, mirum spargens sonum,
Per sepulcra regionum,
Coget omnes ante Thronum.

Death is struck and Nature quaking,
All creation is awaking,
To its Judge an answer making.

Mors stupebit et Natura,
Quum resurget creatura,
Judicanti responsura.

What shall I, frail man, be pleading,
Who for me be interceding,

Quid sum, miser, tum dicturus,
Quem patronum rogaturus,

When the just are mercy needing?
Quum vix justus sit securus?

King of Majesty tremendous,
Who dost free salvation send us,
Fount of Pity, then befriend us!
Rex tremendæ Majestatis,
Qui salvandos salvas gratis,
Salva me, Fons pietatis!

Think, good Jesu, my salvation
Caused thy wondrous Incarnation,
Leave me not to reprobation!
Recordare, Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die!

Faint and weary thou hast sought me,
On the cross of suffering bought me;
Shall such Grace be vainly brought me?
Quærens me sedisti lassus,
Redemisti, crucem passus;
Tantus Labor non sit cassus.

Low I kneel, with heart-submission;
See, like ashes, my contrition;
Help me in my last condition.
Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Ah, that day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him;
Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus;

Spare, O God, in pity spare him!
Lord, all-pitying, Jesu blest,
Grant him thine eternal Rest!

Huic ergo parce, Deus!
Pie Jesu Domine,
Dona eis Requiem!

—THOMAS OF CELANO (*about* 1230).
*Translated by* J. W. IRONS.

II

"*Jesu, Dulcis Memoria.*"

Jesus, the very thought of thee
With sweetness fills my breast;
And sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind!

O Hope of every contrite heart!
O Joy of all the meek!
To those who fall how kind thou art!
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, — what it is,
None but his loved ones know.

Jesus, our only joy be thou,
As thou our prize wilt be;
Jesus, be thou our glory now,
And through eternity!

—BERNARD OF CLAIRVAUX (1091–1153).

III

*In Extremis*

When the word goes forth for dying,
Listen to my lonely crying;
In death's dreadful hour delay not;
Jesu, come, be swift and stay not;
Protect me, save and set me free!
When by thee my soul is bidden,
Let not then thy face be hidden!
Lover, whom 'tis life to cherish,
Shine and leave me not to perish!
Bend from thy cross and succor me!

—BERNARD OF CLAIRVAUX (1091–1153).
*Translated by* J. A. SYMONDS.

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## GREAT WORDS

"A mind occupied with external desires will not glow with the fire of divine love; and no words will avail to inspire hearers to celestial desire, which proceed from a cold heart. Noth-

ing which does not burn itself can kindle a flame in anything else.

"Christ is called not only righteous, but righteousness itself, our justifying righteousness. Thou art mighty in justifying as thou art rich in pardoning. Let the soul, penitent for its sins, hungering and thirsting after righteousness, believe on him who justifies the ungodly through faith, and it shall have peace with God.

"None is without sin. It justifies me, if he against whom I have sinned is merciful to me. What he has resolved not to impute to me is as if it had never existed. To be sinless is God's righteousness; his forgiveness is man's righteousness.

"Nothing will be wanting to our bliss when the hidden substance of our faith is open to our understanding.

"How lovely art thou, O Christ — not alone for thy miracles, but thy truth, meekness, and justice. Happy is he who closely observes thee as thou walkest, a man among men, and strives with all his might to be like thee.

"This love wants no reward; it has it within itself in him who is its object.

"God is wisdom, and wants not a resigning of one's self to happy feelings, but a love that

has wisdom to direct it." — BERNARD OF CLAIRVAUX (1091–1153).

"In the primitive church there were chalices of wood and prelates of gold; in these days the church has golden chalices and wooden prelates.

"Observe all nature and thou wilt observe that every creature desires its own unity; every being seeks this, except the people of Florence, which wishes only for separation and division." — SAVONAROLA (1452–1498).

"From my youth up, whether on a journey or at home, on business or at leisure, never was my Bible out of my sight. My soul was, as it were, espoused to it. In every sorrow, in every persecution, I ever betook me to my Bible, which walked with me as my betrothed. And when I saw others carrying about the relics and bones of saints, I, for my part, chose to myself the Bible, my elect, my comrade in all life's journey." — MATTHIAS OF JANOW (?–1394.)

## THEMES FOR STUDY OR DISCUSSION

I. Effect of the Crusades on the Papal Power.
II. Abelard and Bernard of Clairvaux.
III. The Waldenses.
IV. Catherine of Siena.
V. John of Planocarpini.
VI. Arnold of Brescia.
VII. Jordanus, Missionary to India.
VIII. The German Mystics.
IX. The Philosophical Bible of Mediævalism — Peter Lombard's "Sentences."
X. A Remnant of Israel in China.
XI. Account for the Intolerance of Mediæval Missions.
XII. Were the Results of the Revival of Learning Antagonistic to Missions?

## BOOKS OF REFERENCE

Barnes's "Two Thousand Years Before Carey." (For V, VII.)
Beach's "Dawn on the Hills of T'Ang." (For X.)
Bryce's "Holy Roman Empire." (For VI, XII.)
Fisher's "History of the Christian Church." (For II, III, VI, VIII, XII.)
Hurst's "History of the Christian Church." (For I, II, III, VI, VIII, IX.)
Pattison's "Heroes of Christian History." (For IV.)
Piper's "Lives of the Leaders of Our Church Universal." (For II, III.)
Storrs's "Bernard of Clairvaux," Lectures I and II. (For I, II.)
Trench's "Mediæval Church History." (For I, II.)
Williams's "Middle Kingdom," Vol. II. (For V, X.)

# TABLE V

## 1500 — 1700

| GREAT EVENTS | A.D. | GREAT NAMES | A.D. | GREAT PRODUCTIONS | A.D. |
|---|---|---|---|---|---|
| Field of the Cloth of Gold, | 1520 | Leonardo da Vinci, | 1452–1519 | St. Peter's, Rome, | 1444–1512 |
| Luther before the Diet of Worms, | 1521 | Raphael, | 1483–1520 | St. Paul's School, London, | 1512 |
| Organization of the Jesuits, | 1534 | Leo X, | 1475–1521 | "Utopia," first original English romance, | 1516 |
| Suppression of monasteries in England, | 1535–1536 | Macchiavelli, | 1467–1527 | Tyndale's New Testament, | 1525 |
| Treaty of Augsburg, | 1555 | Albrecht Dürer, | 1471–1528 | Coverdale's Bible, | 1535 |
| Council of Trent, | 1545–1563 | Cardinal Wolsey, | 1471–1530 | The English Litany, | 1543 |
| Massacre of St. Bartholomew, | 1572 | Ariosto, | 1474–1533 | Renaissance in English architecture, | 1550 —— |
| Duke Alva in the Netherlands, | 1567–1573 | Correggio, | 1494–1534 | The Anglican Liturgy, | 1548–1552 |
| Chartering of University of Leyden, | 1575 | Sir Thomas More, | 1480–1535 | Translation of Plutarch's Lives, | 1559 |
| Entrance by Franciscans of India, Mexico, New Mexico, Texas, and the Philippines, | 1524–1577 | Erasmus, | 1467–1536 | The Geneva Bible, | 1560 |
| Plays on Sundays prohibited, | 1580 | Copernicus, | 1473–1543 | Fox's "Book of Martyrs," | 1563 |
| Mission by the Jesuits in India, South America, Japan, North America, and China, | 1542–1583 | Luther, | 1483–1546 | The Bishops' Bible, | 1568 |
| Assassination of William of Orange, | 1584 | Henry VIII, | 1491–1547 | Invention of field glasses, | 1570 |
| Execution of Mary, Queen of Scots, | 1587 | Francis I, | 1494–1547 | Elizabethan architecture, | 1570 —— |
| | | Xavier, | 1506–1552 | The Thirty-nine Articles, | 1571 |
| | | Latimer, | 1472–1555 | The work of the Florentine Academy, | 1580 —— |
| | | Ridley, | 1500?–1555 | "Jerusalem Delivered," | 1581 |
| | | Ignatius Loyola, | 1491–1556 | The Escurial, | 1563–1584 |
| | | Charles V, | 1500–1558 | Invention of microscope, | 1590 |
| | | Holbein, | 1498–1559 | Tomb of Henry VII, Westminster Abbey, | 16th cent. |
| | | Melancthon | 1497–1560 | | |
| | | Calvin, | 1509–1564 | | |
| | | Michael Angelo, | 1465–1564 | | |
| | | Cellini, | 1500–1570 | | |
| | | John Knox, | 1505–1572 | | |
| | | Titian, | 1477–1576 | | |

# TABLE V — *Continued*

## 1500 — 1700

### GREAT EVENTS

| | A.D. |
|---|---|
| Spanish Armada | 1588 |
| Presbyterian church established in Scotland, | 1592 |
| Edict of Nantes, | 1598 |
| Reformation in Germany, | 16th cent. |
| Reformation in England, | 16th cent. |
| Patent to East India Co., | 1600 |
| Gunpowder Plot, | 1605 |
| Virginia Co. settle in America, | 1608 |
| Harvey's discovery of the circulation of the blood, | 1619 |
| First Puritan emigration to America, | 1620 |
| Founding of the Propaganda at Rome, | 1622 |
| Dutch Presbyterians enter East India Islands and Formosa, | 1624 |
| Persecution of Christian and Nestorian churches, | 1368–1628 |
| Petition of Right, | 1628 |
| Foundation of English S.P.G. | 1641 |
| Battle of Naseby, | 1644 |

### GREAT NAMES

| | A.D. |
|---|---|
| Hans Sachs, | 1494–1578 |
| Camoens, | 1525–1579 |
| William the Silent, | 1533–1584 |
| Sir Philip Sidney, | 1554–1586 |
| Veronese, | 1528–1588 |
| Montaigne, | 1533–1592 |
| Tintoretto, | 1512–1594 |
| Tasso, | 1544–1595 |
| Spenser, | 1553–1599 |
| Elizabeth, | 1533–1603 |
| Arminius, | 1560–1609 |
| Matteo Ricci, | 1552–1610 |
| Cervantes, | 1547–1616 |
| Shakespeare, | 1564–1616 |
| Barnaveldt, | 1586–1618 |
| Bacon, | 1561–1626 |
| Gustavus Adolphus, | 1594–1632 |
| Jonson, | 1574–1637 |
| Richelieu, | 1583–1642 |
| Archbishop Laud, | 1573–1645 |
| Descartes, | 1596–1650 |
| Oliver Cromwell, | 1599–1658 |
| Velasquez, | 1599–1660 |
| Pascal, | 1623–1662 |
| Jeremy Taylor, | 1613–1667 |
| Molière, | 1622–1673 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| The Rialto and Bridge of Sighs, Venice, | 16th cent. |
| Enamelling of pottery, | 16th cent. |
| First English work on architecture, | 16th cent. |
| Jardin des Plantes, | 16th cent. |
| Bodleian Library, | 1598–1602 |
| "Hamlet" printed, | 1604 |
| "Don Quixote," | 1605 |
| The Douai Bible (Roman Catholic), | 1609 |
| Napier's Logarithms, | 1614 |
| Kepler's Laws, | 1618 |
| National Anthem, | 1628 |
| The barometer, | 1643 |
| Westminster Confession of Faith, | 1643 |
| The Elzevirs, | 1583–1652 |
| Scriptures translated into Persian, | 1657 |
| Foundation of the Royal Society, | 1660 |
| First newspaper in England (now *London Gazette*), | 1663 |
| Eliot's translations of Scriptures into Indian dialect, | 1663 |

# TABLE V — *Continued*

1500 — 1700

| GREAT EVENTS | A.D. |
|---|---|
| Congregationalists begin work in Massachusetts, | 1646 |
| Thirty Years' War, | 1618–1648 |
| Peace of Westphalia, | 1648 |
| Execution of Charles I, | 1649 |
| Society for Propagating the Gospel in New England (N.E. Company), | 1649 |
| Civil War in England, | 1642–1651 |
| Beginning of Quaker meetings, | 1652 |
| Entrance, by Franciscans, of Canada and Africa, | 1615–1654 |
| Restoration in England, | 1660 |
| Great Plague of London, | 1665 |
| Great Fire of London, | 1666 |
| Revocation of Edict of Nantes, | 1685 |
| The Bill of Rights (Second Magna Charta), | 1689 |
| Foundation of Second East India Co., | 1698 |
| Organization of S.P.C.K., | 1698 |
| Reign of Manchu Tatars (present dynasty), | 1644–0000 |
| Expulsion of Jesuit Missionaries from Portugal, | 1781 |

| GREAT NAMES | A.D. |
|---|---|
| Tasso, | 1544–1595 |
| Rembrandt, | 1606–1669 |
| Milton, | 1608–1674 |
| Father Marquette, | 1637–1675 |
| Spinoza, | 1632–1677 |
| Roger Williams, | 1606–1683 |
| John Bunyan, | 1628–1688 |
| Christina of Sweden, | 1626–1689 |
| Racine, | 1639–1699 |
| Spener, | 1635–1705 |
| Louis XIV, | 1638–1715 |
| Leibnitz, | 1646–1716 |
| Peter the Great, | 1672–1725 |
| Francke, | 1663–1727 |
| Isaac Newton, | 1642–1727 |

| GREAT PRODUCTIONS | A.D. |
|---|---|
| Steam engine, | 1663 |
| Gobelin tapestry, | 1666 |
| "Paradise Lost," | 1667 |
| Newton's telescope, | 1672 |
| First telegraph, | 1684 |
| Bank of England (begun), | 1694 |
| Dictionary of the French Academy, | 1695 |

# CHAPTER V

## LUTHER TO THE HALLE MISSIONARIES

### From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel

#### SIXTEENTH TO THE EIGHTEENTH CENTURY

*The Reformation.* —When missionary activity ceased, about a century before the Reformation, all the countries of Europe, except a portion of the Arctic Regions, called themselves Christians. Asia Minor, Palestine, and North Africa, which had become Christian under the work of the apostles and the early Christian fathers, were now under the thrall of Islam, with the exception of the scattered and often persecuted churches of the Copts, Armenians, and Nestorians. The nearest to anything that may be called zeal for the kingdom of Christ might have been found in the activities of the Christians of Spain, to drive out Islam, and in the effort of the Nestorians and Franciscans in North China, to bring the Mongolians into the Christian faith.

The Reformation was a great spiritual revival, although it held no immediate grace for

non-Christian peoples. Its primary cause was discontent with bad government, corruption in the church and the masses in her following, and the constant papal interference in civil affairs, of which a notable example had been furnished in the eleventh century by the contest of Henry IV of Germany and Hildebrand (Gregory VII).

For two centuries and a half church controversies, that assumed a proportion far beyond their merit, had been not only a constant strain to faith, but occasioned the neglect of practical religion. Many corrupt practices, as unscriptural as vitiating, were in vogue, among them the sale of indulgences, through which Leo X (1475–1521), then in the papal chair, aimed to replenish a depleted purse.

It was in 1517 that a little monk named Martin Luther (1483–1546), one of the theological professors in the University of Wittemberg, led an opposition to this nefarious traffic by publishing ninety-five theses, nailing them to the church door, to condemn the sale of indulgences, as contrary to Scripture teaching, and in the presence of a great multitude burning the bull of excommunication, pronounced upon him in consequence by the Pope. This was the great conflagration from

the fires that had been started by Wiclif, Hus, and Jerome. Reformation doctrines spread throughout Germany, France, Switzerland, England, Scotland, Denmark, and Scandinavia, making a wide rift in the church, the Teutonic nations following the Reformation idea, the Latin races adhering to the Roman church. When, at the Diet of Spires, in 1529, a decree was sent out aimed against the followers of the Reformed church, a wide protest ensued, and the result was that the church received its name of Protestant. The spell of papal autocracy was broken, and modern science and social progress were destined to have right of way.

The Reformation called loudly for a return to the teachings of the Bible, and the Bible taught plainly the duty of the evangelization of the world. But the Protestantism of the Reformation was so concerned in the existing evils about it, that it was long before a degenerate and alienated church was equal to a task that, above all things, demanded vigor and loyalty. Hence, we have the remarkable spectacle for many years of a live Protestant church without mission interest, while the church which had been left because it lacked life was carrying on extensive missions in the

Orient, and a little later in America. While Luther says, in one of his sermons, "the gospel is a material preaching that shall be heard in all the world, and shall be freely proclaimed before all people," neither in his mind nor in Calvin's, a quarter century later, does there seem to be any sense of responsibility for a direct mission to the heathen. Erasmus (1465–1536) seems to have recognized the world-wide significance of Christ's last command, when he expresses the thought that the Lord would not come till missionaries had been sent to both heathen and Mohammedans.

An idea of the way the early Lutheran church regarded missions may be gained from the utterances of Ursinus, a Lutheran superintendent (bishop) of Ratisbon, who says: "With respect to the heathen who are to be converted, they must not be barbarians who have hardly aught of humanity but the outward form, such as Greenlanders, Lapps, Samoyedes, cannibals; they must not be fierce and tyrannical, allowing no strangers to live and associate with them, like the remote Tatars beyond the Caspian Sea [the Japanese of the present day], or whole nations in the northern regions of America. In short, they must not be headstrong blasphemers, persecutors, de-

spisers of the Christian religion. The holy things of God are not to be cast before such dogs and swine!" And then he adds a plea not unheard to-day, "Have we not Jews and heathen among ourselves?" In the great sweep of the Reformation it was generally supposed that the Scripture had been fulfilled, that the heathen in general had had their opportunity and rejected it, and that Christ would soon come. Hence, we have the first age of the Reformation, a great age of missions in the Roman church, and almost devoid of missionary interest in the new Protestant church. One of the causes of the character of the Reformation was unsound leaders, who carried Reformation views to the extreme.

During a period of no significant missionary enterprises among these Protestants, so vigorously engaged in the discussion of such questions, so unhappily involved in the Thirty Years' War, we yet find here and there individuals with the missionary idea. Among them were the Seven Men of Lübeck, a company of young lawyers, inspired by Hugo Grotius (1583–1645), of whom one, Peter Heiling, became a missionary to Africa, translating the New Testament into an Abyssinian dialect.

An Austrian baron, Justinian Ernest von

Welz, about the time of the Restoration in England, was greatly stirred because the Lutherans showed no interest in missionary enterprises, and he sent out many an unheeded remonstrance, two of which, at least, took the form of publications, putting to the Lutherans the following questions: 1. Is it right that we, Evangelical Christians, hold the gospel for ourselves alone, and do not seek to spread it? 2. Is it right that in all places we have so many *studiosos theologiæ*, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ? 3. Is it right that we, Evangelical Christians, expend so much on all sorts of dress, delicacies in eating and drinking, etc., etc., but have hitherto thought of no means for the spread of the gospel?

Von Welz's plan was to start missionary colleges in connection with each university, where instruction should be given in Oriental languages, geography, and church history, especially where it was concerned with the work of great missionaries and general missionary methods. He suggested that people of rank and influence, as princes and magistrates, should take scholarships in these missionary colleges, and that young men of parts be sought out as missionaries. So indifferent was the church to this

clear-headed presentation that Baron von Welz met no response to an appeal two centuries ahead of his time; and at last, in despair at rousing others, determined that it was still left to him to give himself. Renouncing his title and appropriating a sum for the carrying out of his plans, he went to Holland, was ordained a missionary, and went to Dutch Guiana on his heroic Lone Star mission, where he soon became the first missionary martyr within the Lutheran church, finding through an inhospitable climate and bad conditions an early grave.

It was left to a scientist, the renowned Von Leibnitz (1646–1716), at the close of the century to introduce into the statutes of the Berlin Academy of Sciences this stanch missionary paragraph: "Since also experience shows that the right faith, the Christian virtues, and true Christianity, both in Christendom and among the remote and unconverted nations, are, by God's blessing on the ordinary means, promoted in no way better than through such persons as, in addition to a pure and peaceful conversation, are furnished with understanding and knowledge, therefore we will that our scientific society, under our (the Elector's) protection, shall occupy itself with the propagation

of the true faith and of Christian virtue. Yet it is not forbidden them to admit and employ persons of other nations and religions, but in all cases with our cognizance and most gracious approval."

It was fully two centuries after the Reformation before the foreign missionary idea was thoroughly engrafted, and almost three before the Protestant church can be justly called a missionary church.

*In South America.* — South America has won the unenviable name of the "Neglected Continent"; but in a study of its earlier history, when it was known, in connection with a large portion of our country now included in the United States, as Spanish America, it will be found that, though somewhat desultory, missionary efforts were not infrequent under the leadership of both Spaniards and Portuguese. Christopher Columbus in his early voyages fancied himself half engaged in missionary enterprises. In the middle of the sixteenth century a mission was undertaken in Brazil by a company of Portuguese missionaries, who underwent much peril and sacrifice, not only from the hands of the heathen, but the heartless Portuguese colonists, who made the natives their slaves and treated them with the utmost barbarity.

The first Protestant mission patronized by Coligny, and sent out in 1555–1556, became a disgraceful failure on account of an unworthy leader, and successful Protestant work had to wait many years for another good beginning. Meantime, Jesuits and Franciscans continued their self-sacrificing labors down the entire west coast of South America, with the result of the reformation from cannibalism and other degrading forms of life of hundreds of thousands of natives.

A remarkable early attempt at communism is to be credited to the Jesuits in Paraguay in the sixteenth century. A mission, built on the co-operative plan, with a common storehouse for the products of their toil, formed, for a few years, a kind of Utopia.

The missions of the valley of La Plata and the Amazon bore the rather fitting name of *Reductions*. Among the famous names connected with them are those of Manuel de Ortega, whose travels in the density of South American forests and across the plains are like those of Livingstone in Africa, and of Cypriano Baraza, one of the early martyrs of this mission. In the early part of the eighteenth century the *Reductions* contained more than a hundred thousand Christian Indians, of whom Southey

writes: "In every *Reduction* not only was the knowledge of reading, writing, and arithmetic literally universal, but there were some Indians who were able to read Spanish and Latin as well as their own tongue. Besides carpenters, masons, and blacksmiths, they had turners, printers, carvers, and gilders; they cast bells and built organs."

In the seventeenth century there were missions throughout the western portion of South America, under the leadership of the various Roman Catholic orders, and through the northern states. Whatever may be thought of the attention given to ringing of bells and swinging of censers, there is no question that the work of hundreds of heroic, self-sacrificing missionaries, who taught the wickedness of cannibalism, of polygamy, of drunkenness, of idleness, with instruction of the men in the tillage of the land and of the women in spinning and weaving, was a great uplift to a heathen people. Hospitals were always placed beside convents and schools, and in some centres arts were taught, as well as the ordinary studies of reading, writing, and the church forms.

*In North America.* — Civil wars in England had been the outcome of the high-handed policy pursued by the sovereigns of the last of the

sixteenth and the first of the seventeenth centuries. At the close of the period of the Commonwealth (1649–1660), the Restoration and the dissolute court of Charles II made England most distasteful to the followers of Cromwell, and emigrations to America, which had begun under the earlier Stuart dynasty, were continued with great zeal. Many of the emigrants were fired by religious motives; and the extension of the gospel among the Indians, of whom various accounts had been brought back to England, formed no small part of the interest that was taken in the new continent. The early settlers of New England considered themselves missionaries. In 1644 the General Court of Massachusetts instructed the County Court to teach the Indians within their borders the knowledge and word of God. Although, as Warneck says, "Indian wars preceded by a long time Indian missions," yet, counting time by centuries, it is but a short period from the early settlements to the great work of John Eliot, the apostle of the Indians (1604–1690). A graduate of Cambridge and minister of the church of Roxbury, he became greatly stirred for the religious condition of the aborigines of Massachusetts, and, after spending many years in acquiring their tongue, he abandoned all

other interests to travel among the Indians and preach to them the gospel of Christ. He was their trusted friend and counsellor, and under his preaching many became Christians. John Eliot's Bible, in the Indian tongue, translated in 1661–1663, is now one of the rarest treasures a library can possess.

The work of Eliot and his helpers created so wide an interest for the Indians of New England that on July 11, 1649, the Long Parliament passed an act entitled *A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England.* This society had its officers both in England and New England, and carried on their work near Boston, in various parts of Massachusetts, and in New York State. In 1662 the new charter added to the field to be missionized, *Parts adjacent in America.* The American Revolution temporarily broke up the work, which was afterward transferred to the colonies in British America.

Roger Williams (1606–1683) was so thoroughly the Christian friend of the Indians, acquiring their language and devoting much of his time to their improvement, after his inhospitable treatment in Massachusetts, that he may well be counted among the early missionaries to America, while his "Key into the

Language of America" is a distinct addition to early missionary literature. Forty years of faithful service entitles Roger Williams from youth to age to divide with Eliot, his contemporary (in America), the title of the Apostle to the Indians.

The work of the Mayhew family reminds one of the famous Scudder family in India in the nineteenth century, the missionary motive being carried from generation to generation for almost two centuries. To the Mayhews must be given the honor of Christianizing the Indians of Martha's Vineyard and Nantucket, some excellent Scripture translations, a historical work with regard to the Indians, and the gathering of many thousand aborigines into the church of Christ.

Other names worthy of study in this period on account of their associations with missions among the Indians are Peter Folger (1618?–1690), an ancestor of Benjamin Franklin and an early homespun poet of Nantucket; Daniel Gookin (1612?–1687), a Kentish man, the friend of Eliot, who wrote "Historical Collections of the Indians of Massachusetts" of whose affairs he was superintendent; and the founders of the Maine Missions on the Kennebec and Penobscot, the latter largely of French support and origin.

An important Jesuit mission among the Hurons, in the middle of the seventeenth century, is a chapter of Indian tragedy; but the few Christians who remained among them after a general massacre and the decimation made by pestilence, war, and famine were the beginning of a mission among the Iroquois, of whom Father Marquette (?–1675) was a most notable missionary.

The American Great Lakes were the scene for five generations of the work of the French missions, beginning in the seventeenth century, and the missions were not only manned but sometimes womanned by heroic souls, eager to serve humanity, careless of their lives, almost courting martyrdom. Excellent chapters on the missions to the North American Indians may be found in Parkman's "The Jesuits in North America," and an abridged form in Barnes's "Two Thousand Years Before Carey."

There were still other missions to the Indians in various parts of the country, quite worthy of patient and extended study.

*In Mexico.*—Mexico, to-day a field of Protestant missions, was first thoroughly missionized by the Spanish orders, the Franciscans being the leaders. Queen Isabella in her last will

and testament illustrates a whole board of missions *in persona*, when speaking of the grant by Pope Alexander VI of the islands and continents beyond the ocean, as an endeavor "to induce and bring the people thereof, by conversion, to the holy Catholic faith," and to send to these islands and continents prelates, clergymen, and gifted persons who fear God and who will instruct the residents in good doctrine and customs; then, with a woman's heart, she entreats that they be well treated and receive no injury in their persons.

Mexico became a sufficiently strong missionary centre to send missionaries in turn to many islands of the sea, among them the Philippines and the Ladrones. The work of these Spanish orders extended into New Mexico, California, Florida, what is now known as Texas, and, so far as the United States is concerned, left its mark, not merely in picturesque convents visited by the tourist in transcontinental journeys, but in a people that are alike the hope and discouragement of American Protestant home missions. The neophytes were trained in a system of forms and ordinances, repressed by the cruel customs of the Inquisition and methods so rigid that corporal punishment was inflicted for failure to attend church, consequently

vital Christian life, where it occasionally existed, soon died out.

*In India.* — Missionary enterprises were now greatly checked in all countries to be reached by crossing the sea, for, while the great highway was largely in the hands of Spanish and Portuguese, it was infested by pirates. Hence India receives a scant supply of missions for some centuries. The most significant missionary who precedes the founders of modern missions is, perhaps, Xavier (1506–1552), the friend and comrade of Ignatius Loyola, founder of the Jesuit Order. It was in 1540 that this remarkable missionary, of fine birth and education, patronized by the king of Portugal, started on a mission to India. But it was 1542, after a most uncomfortable voyage, that he arrived at Goa, on the west coast of Hindustan. For a few months he went ringing his bell through the streets of Goa, preaching Christ when he could find an interpreter, teaching children many a form they could not understand, when, for purely commercial reasons, he was sent by government to the pearl fisheries extending from Cape Comorin to Madras. After that we find him at Travancore, where he baptized thousands of natives. From here, his restless missionary spirit takes him into the Malay

peninsula, always baptizing more converts. Unfortunately, he believed in the saving grace of outward baptism, and left his converts often no better in life than when he found them.

But the zeal of his spirit is not to be mistaken, and Portuguese Christianity had a great missionary in this eager pioneer. So successful was Xavier's work that, when Protestant missions began under Carey, the Roman Catholic church already had a following of a million.

The methods of the Jesuits in India, as in China, went often too far in attempts at adaptation to heathen forms. Robert de Nobili, early in the seventeenth century, with his followers, practised such concealment of his intention and such conformity to heathenism, not only wearing the dress and eating the food of the natives, but practising idol worship, that he brought great scandal on the Jesuit order, while it took a century and a half to uproot his false teachings.

*In Japan.* —"I have been informed by many of an island, Japan, situated near China, inhabited by heathen alone, not by Mohammedans, nor by Jews ; and that it contains men endowed with good morals, most inquisitive men, intelligent, eager for both natural and divine novel-

ties concerning God. I have resolved, not without great pleasure of mind, to see that island also."

Thus wrote Francis Xavier, the Jesuit (1506–1552), from his mission in India. It is a pretty story of Xavier's entrance into Japan, guided by Hanjiro, a converted Japanese murderer, who had fled to India, meeting Xavier at Malacca. Xavier, trudging barefooted, carrying his box containing everything necessary for celebrating the Holy Sacrament, up and down the hills of Kioto or along the shore at Oita, calling the nation that alternately gave him welcome and rebuff, "The delight of my soul," is a picture never to be effaced from missionary annals. Xavier's journey through Japan occupied about two years and a half (1549–1552). He suffered great embarrassment for lack of mastery of the Oriental languages, and often, when working without an interpreter, suffered much disability. But his zeal supplied many a lack, and his early education, which had been among people of Protestant proclivities, furnished him methods unlike those of other Jesuits.

He claimed to baptize many thousands, among whom a second Paul and Barnabas, taking their very names, were drawn from the Buddhist

priesthood, saying, "Together we have disseminated error; together let us teach the truth." Converts followed fast and followed faster for half a century, many missionaries coming from the Philippine Islands. It became very popular to be a missionary to Japan, and Jesuits, who claimed it as their field, and Franciscans, who rushed in from the Philippines, and Dominicans from various localities, hurried to Japan, as eager to embrace martyrdom, seemingly, as to set up their religion. Christ was proclaimed from house to house; and, especially around Nagasaki, hundreds of thousands of Christians were made. At the close of forty years a Japanese embassy carried gifts to Pope Gregory XIII.

Then followed the great persecution under the leadership of the emperor and the imperial decree: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay the forfeit with his head."

Persecutions began in Japan in 1587. In 1637 thirty thousand Christains were said to have been buried in one grave.

*In China.* — It was the hand of science that

again opened the door into north China, at the beginning of the seventeenth century. Matteo Ricci (1552–1610), an Italian Jesuit, with two comrades, had managed to enter China in 1579, under color of doing imperial service. His knowledge of mathematics and his ability to draw beautiful maps won him favor at court, and by the beginning of the seventeenth century he had entered Pekin. He decorated his maps with Christian texts and symbols, and asked, as a remuneration for them, the privilege of preaching Christianity. To his preaching he soon added the publication of Christian books, and when he died, in 1601, he had made so many converts that their descendants are still represented in the Roman Catholics in China.

Dominican and Franciscan missionaries from France followed a quarter of a century later, the famous Le Comte among them, making themselves so indispensable, through their scientific knowledge, as to result in the issue of an edict of toleration in 1692. Difficulties between the Jesuit Fathers and the Dominican and Franciscan Orders were constantly being adjusted by the Pope at Rome, while they seriously interfered with any direct missionary results on the field, though Le Comte reports about one

hundred churches, radiating from the centres, Pekin, Nankin, and Macao.

The shrewdness of the Jesuit during the Tatar invasion often saved his life. The story of Father Martini (1614–1661) shows alike the present as the ancient character of the order.

"As soon as he learnt that the Tatars were about to enter the town, he put upon the door of his house an inscription in these words: 'Here resides a doctor of the divine law, come from the Great West.' In the vestibule he placed a number of tables covered with books, telescopes, burning-glasses, and similar articles, which excite great admiration and respect in those countries. In the middle of it all he erected an altar, and placed upon it an image of the Saviour. This spectacle was attended with all the effect that he anticipated."

A second scientific man made his own way by pointing to the stars. He was one Adam Schall of Cologne, Germany, who became the royal astronomer in the seventeenth century, and served through the reigns of three Chinese emperors, with such influence that the mother, wife, and son of one emperor were baptized in the Christian faith. Perira, a general in the Tatar army in 1672, reports three hundred thousand Christians as the work of the Domini-

can and Franciscan missionaries. The character of their teaching was often questionable, with crosses hid in flowers that they carried to heathen temples, with knees bent before ancestral tablets while they secretly worshipped the Lord Christ. Their doctrine of masses for the dead was singularly like ancestral worship. They drew the line at burning paper money and pouring out wine in libations. Yet what more could be expected of missionaries who expected to save souls through infant baptism? Thousands of infants were thus baptized surreptitiously and undoubtedly, counted in the three hundred thousand. Xavier was on his way to China when, overtaken by illness, he died on the island of San Chan, December 22, 1552. The Greek church was established in Pekin in 1685. In 1689 a college was established in Pekin for the education of Greek priests.

*In Africa.* — "North Africa is a story of great achievements and great reversions; West Africa of splendid but foiled intentions and endeavors; South Africa, a story of anti-missions."

The Dutch began their settlements in Africa in 1652. The Dutch Calvinists, from whom are descended the Boers of to-day, considered themselves, like the Israelites of old, sent into

this goodly land to take possession and exterminate or bring into captivity the former possessors. Their methods scarcely commended their message.

*In Lapland.* — The first evangelical missionary to Lapland was the pioneer of the second Protestant movement in the line of missions. King Gustavus Wasa, of Sweden (1496–1559), anxious to include the Laps in the conquests of the Reformation, was the royal patron, and began a work of which Thompson says, "Like their fruit trees, it was stunted and bore little fruit."

*The Islands of the Sea.* — At the beginning of the fifteenth century a small company of Franciscans, with lay helpers, undertook the Christianization of the Canary Islands, off the northwest coast of Africa, with great success, to be followed a few years later by the endeavors of that early scientist, Henry the Navigator, who did similar service for the Azores and Madeiras, a work not so often mentioned as his agency in making highways on the sea.

Missionary history in Ceylon should be written in three chapters: the first, when the island was under the control of the Portuguese; the second, when under the Dutch; the last, with the present English rule. Xavier,

in his extraordinary travels, visited Ceylon and baptized several hundred converts, who were subjects of cruel persecution. When the Portuguese came into possession of Jaffna in 1548, they began in a more heroic than praiseworthy manner to Christianize the island, making baptism a condition of preferment, and a part in processions and scenic performances a considerable element of Christian life. When the Portuguese were succeeded by the Dutch in the seventeenth century, all Catholic rites were forbidden on penalty of death, and the people not urged, but commanded, to become Protestants. A system of teaching ensued, in which the requisites for baptism were ability to teach the Lord's Prayer, the Ten Commandments, a morning and evening prayer, and grace for meals. No account was taken of the spiritual condition of the convert.

Among the Portuguese possessions taken by the Dutch in 1602 were the Malaccas, Formosa, Java, and Sumatra, where an equally disastrous missionary policy was pursued, no adequate preparation being made on the part of the convert, who was mechanically baptized in the Christian faith. But, in 1624, we find working in Batavia a Dutch missionary from the University of Leyden, one Justus Heurnius. His

methods were distinctly displeasing to the East India Company, for they were of a genuine missionary character, and he was soon compelled to work independently. His knowledge of medicine did not prevent his being poisoned by the jealous Mohammedans, and his health obliged him to return to Holland, where he remained all his life a missionary through his translations into Malay of Christian books. His work, of the Moravian type, antedates that of the Moravians in the island by a hundred years.

Bartholomew de Las Casas (1474–1566), a missionary of so worthy eminence that he has been called for four centuries the Apostle of the West Indies, was graduated at the University of Salamanca, whence he was sent to be the first priest ordained in America. After a few years in the Dominican Order, his conscience brought him in contact with the slavery question in Hispaniola. He devoted himself to the Christlike task of carrying the gospel to the West Indian natives, and inducing their masters to alleviate their situation. His self-effacing life has a beautiful record in Arthur Helps's "Life of Las Casas."

*The Organization of Missionary Societies.* — In 1644 a petition was presented to the Long Parliament in London for the spread of the

gospel in America and the West Indies, which resulted in the reading, in all churches of the land, of a parliamentary plea for missions, accompanied by missionary collections. Thus, in 1648, began the first Protestant missionary society, called the Society for the Propagation of the Gospel in New England, the forerunner of the English Society for the Propagation of the Gospel in Foreign Parts, familiarly known as the S. P. G., founded in 1701, and celebrating its two hundredth anniversary at the beginning of the twentieth century. But previous to this, in 1558, the year of the Spanish Armada, interest had been awakened in the same subject and money collected for the Christianization of the Indians. The famous name of Sir Walter Raleigh, with a donation of £100, is recorded among the subscribers.

In 1698 was the foundation of the Society for the Promotion of Christian Knowledge, which has now become the great publication society of the Church of England. In the latter half of the seventeenth century was initiated the organization of the Society for the Promotion of the Gospel in Foreign Parts, which began its work in April, 1702, and sent its first missionaries, George Keith and Patrick Gordon, to Boston.

It took the Protestant church, after its first faint effort, from the middle of the sixteenth to the end of the eighteenth century to make a beginning in the organization of missions; all that was achieved of moment was through individuals, who, studying the Scriptures, were able to "see life steadily and see it whole"; they thus found that no human being was excluded in the command of Mark xv. 16.

## SELECTIONS FROM THE PERIOD

### A Homily of Xavier (1506–1552)

"Would to God that these men who labor so much in gaining knowledge would give as much thought to the account they must one day give to God of the use they have made of their learning and of the talents intrusted to them! I am sure that many of them would be moved by such considerations, would exercise themselves in fitting meditations on divine truths, as to hear what God might say to them, and then, renouncing their ambitions and desires and all the things of the world, they would form themselves wholly according to God's desire and choice for them. They would exclaim from the bottom of their hearts, 'Lord, here am I; send me whithersoever it shall please thee, even to India!' Good God, how much happier and safer they would be! With what far greater confidence in God's mercy would they meet their last hour, the supreme trial of that terrible judgment which no man can escape! They would then be able joyfully to use the words of the faithful servant in the gospel, 'Lord, thou gavest me

five talents; beside them I have gained another five!' They labor night and day in acquiring knowledge, and they are very diligent indeed in understanding the subjects which they study; but if they would spend as much time in that which is the fruit of all solid learning, and be as diligent in teaching to the ignorant the things necessary to salvation, they would be far better prepared to give an account of themselves to our Lord when he shall say to them, 'Give an account of thy stewardship!' . . . They deceive themselves miserably, for their studies are directed far more to their own advantage than to the common good. They are afraid that God may not second their ambition, and this is the reason why they will not leave the whole matter to his holy will. I declare to God that I had almost made up my mind, since I could not return to Europe myself, to write to the university of Paris . . . to show them how many thousands of infidels might be made Christians without trouble, if we had only men here who would seek not their own advantage, but the things of Jesus Christ. And, therefore, dearest brothers, 'pray ye the Lord of the harvest that he send forth laborers into his harvest.'"

## Prayers

### I

"O thou, who art the true Sun of the world, evermore rising, and never going down; who, by thy most wholesome and appearing sight, dost nourish and make joyful all things, as well that are in heaven as also that are on earth; we beseech thee mercifully and favorably to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away, thou brightly shining within our hearts, we may all our life long go without any stumbling or offence, and may walk as in the day-time, being pure and clean from the works of darkness, and abounding in all good works which thou hast prepared for us to walk in. Amen."—Erasmus (1467-1536).

### II

"O Lord my God, for life and reason, nurture, preservation, guidance, education; for thy gifts of grace and nature, for thy calling, recalling, manifold recalling me again and again. For thy forbearance, long-suffering, and long long-suffering toward me, even until now; for all from whom I have received any good or

help; for the use of thy present good things; for thy promise and my hope of good things to come.

"For all these things, and for all other, which I know, which I know not, manifest or secret, remembered or forgotten by me, I praise thee, I bless thee, I give thee thanks; and I will praise and bless, and give thee thanks, all the days of my life.

"What shall I render unto the Lord for all his benefits to me? Thou art worthy, O Lord, to receive glory, and honor, and power. Amen."
— LANCELOT ANDREWES (1555–1626).

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## HYMNS

### I

A mighty fortress is our God
  A bulwark never failing,
Our helper he, amid the flood
  Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
  On earth is not his equal.

Did we in our own strength confide,
  Our striving would be losing;

Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth is his name,
From age to age the same,
And he must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The Prince of Darkness grim —
We tremble not for him;
His rage we can endure,
For, lo, his doom is sure,
One little word shall fell him.

That word above all earthly powers —
No thanks to them — abideth;
The Spirit and the gifts are ours
Through him who with us sideth.
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever.

— Martin Luther (1483–1546).
*Translated by* F. H. Hedge.

II

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet,
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

To him shall endless prayer be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

— Isaac Watts (1674–1748).

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## A Missionary Method in the Sixteenth Century

"As soon as I arrived in any heathen village where they had sent for me to give baptism, I gave orders for all — men, women, and children — to be collected in one place. Then, begin-

ning with the first elements of the Christian faith, I taught them there is one God — I made them each make three times the sign of the cross; then, putting on a surplice, I began to recite, in their own language, the form of General Confession, the Apostles' Creed, the Ten Commandments, the Lord's Prayer, the Ave Maria, and the Salve Regina. Then I began shortly to explain the Creed and the Ten Commandments. When the people appeared to me sufficiently instructed to receive baptism, I ordered them all to ask God's pardon publicly for the sins of their past life, and to do this in the presence of their neighbors still hostile to the Christian religion. The heathen willingly hear about the mysteries and rules of the Christian religion, and treat me with the greatest respect. Many, however, put away from them with hardness of heart the truth which they well know. When I have done my instruction, I ask, one by one, all those who desire baptism, if they believe without hesitation in each of the articles of the faith. All immediately, holding their arms in the form of the cross, declare with one voice that they believe all entirely. Then at last I baptize them in due form, and I give to each his name written on a ticket. When all are

baptized I order all the temples of their false gods to be destroyed and all their idols to be broken into pieces."

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THE IDEAL OF A MISSIONARY FOR CHINA AT THE BEGINNING OF THE SEVENTEENTH CENTURY.

"First, Persons are required, who have formed the strongest Resolution to suffer all Things for Christ's sake; and to become new Men, as it were, not only as they must change their Climate, their Dress, and their Food; but still more as they must practise Manners, the very reverse of those of our Countrymen the French. That Man who has not this Talent, or will not endeavor to acquire it, should lay aside all Thoughts of coming to China. . . . Those also are unfit who are not Masters of their Temper; for a Man of a hasty Turn would sometimes make dreadful Havock here. A Chineze has not Abilities to comprehend in a Month what a Frenchman can inform him of in an hour. He must bear patiently with that Indolence and Slowness of Apprehension which is natural to them. The Difficulty of the Chineze Language and its Character requires also a Person who delights in Study. An

European can scarce conceive how difficult it is for a foreigner to acquire the Chineze Politeness. The ceremonial of this Country is surprisingly fatiguing to a Frenchman, it being one Business to acquire the Theory of it, and another to put it in Practice. . . . I omit to mention the Christian and Religious Virtues he ought to possess; without these it is impossible for any Man, either here or in any other country, to save his own Soul, or to make any considerable progress in the Conversion of others." —DE CHAVAGNAC (1624–?)

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GREAT WORDS

"Oh, mighty fortress, when will these impenetrable brazen gates of thine be broken through?" —VALIGNANI (1537–1606) *gazing on the mountains of China.*

"I see no end of it but the turning upside down of the whole world." —ERASMUS (1467–1536) *on the Reformation.* (Cf. Acts xvii. 6.)

"Men of marvellous capacity for devising and making all manner of things." —*Said of the Japanese in the sixteenth century.*

"I am not the Archbishop of Mexico, but brother Peter of Ghent is." —*Mexican Archbishop* (sixteenth century).

## THEMES FOR STUDY OR DISCUSSION

I. John Knox.
II. Gustavus Adolphus.
III. Philip Jacob Spener.
IV. Joseph Anchieta, a medical missionary.
V. Peter of Ghent.
VI. Philip Melancthon.
VII. Father Marquette and the French Missions.
VIII. Spanish Missions in California.
IX. Missions to Canadian Indians.
X. Cranmer and Ridley.
XI. Would the Reformation have suffered from Divided Interest had it immediately engaged in Foreign Missions?
XII. The Effect of the Thirty Years' War on Missions.

## BOOKS OF REFERENCE

Barnes's "Two Thousand Years Before Carey." (For VII, VIII, IX.)
Bryce's "Holy Roman Empire." (For XI, XII.)
Fisher's "History of the Christian Church." (For I, II, III, VI, VII, X.)
Hurst's "History of the Christian Church." (For I, II, III, VI, X.)
Parkman's "Jesuits in North America." (For VII, VIII, IX.)
Piper's "Lives of the Leaders of Our Church Universal." (For I, II, III, VI, X.)
Smith's "Short History of Missions." (For I, III, VI.)
Warneck's "History of Protestant Missions." (For VII, IX.)
White's "Eighteen Christian Centuries." (For XI, XII.)

# TABLE VI

## 1700 — 1800

| GREAT EVENTS | A.D. | GREAT NAMES | A.D. | GREAT PRODUCTIONS | A.D. |
|---|---|---|---|---|---|
| Organization of S. P. G., | 1701 | Queen Anne, | 1664–1714 | Queen Anne, Architecture, | Early 18th cent. |
| Founding of St. Petersburg, | 1703 | Addison, | 1672–1719 | First daily paper, | 1702 |
| Battle of Blenheim, | 1704 | Ziegenbalg, | 1683–1719 | Dresden china, | 1709 |
| India entered by Danish Halle Missionaries, | 1706 | Watteau, | 1684–1721 | The "Tatler," | 1709–1711 |
| Tibet entered by Franciscans, | 1707 | Duke of Marlborough, | 1650–1722 | The "Spectator," | 1711–1715 |
| Union of England with Scotland, | 1707 | Newton, | 1642–1727 | Watts' Psalms and Hymns, | 1709 |
| Discovery of Herculaneum, | 1708 | Steele, | 1671–1729 | Vienna pottery, | 18th cent. |
| Organization of Scotch S. P. C. K., | 1708 | Defoe, | 1661–1731 | Academy of Science, St. Petersburg, | 1725 |
| Organization of Norwegian Missionary Society, | 1714 | Pope, | 1688–1744 | Translation of the Bible into Tamil, | Completed 1725 |
| Greenland entered by Hans Egede, | 1721 | Goldsmith, | 1728–1744 | Greenwich Hospital, | Early 18th cent. |
| Reorganization of United Brethren (Moravians), | 1722 | Swift, | 1667–1745 | Academy of Science, St. Petersburg, | 18th cent. |
| First concert of prayer for the conversion of the world, | 1744 | Sir Robert Walpole, | 1676–1745 | "Gulliver's Travels," | 1726 |
| Presbyterian mission in New Jersey, | 1745 | Thomson, | 1700–1748 | "The Dunciad," | 1728 |
| Peace of Aix-la-Chapelle, | —— | Bishop Butler, | 1692–1752 | Holy Club at Oxford, | 1730 |
| Discovery of Pompeii, | 1750 | Bishop Berkeley, | 1684–1753 | Scriptures translated into Esquimaux, | Completed 1730 |
| Earthquake at Lisbon, | 1755 | Bach, | 1685–1754 | First magazine, | 1731 |
| Black Hole of Calcutta, | 1756 | Montesquieu, | 1689–1755 | Bank of England, | Completed 1732 |
| | | Egede, | 1686–1758 | First steam tug-boat, | 1736 |
| | | Handel, | 1685–1759 | | |
| | | Zinzendorf, | 1700–1760 | | |
| | | Lady Montague, | 1690–1762 | | |
| | | Hogarth, | 1697–1764 | | |
| | | Whitefield, | 1714–1770 | | |
| | | Swedenborg, | 1688–1773 | | |
| | | Hume, | 1711–1776 | | |

# TABLE VI — *Continued*

## 1700 — 1800

### GREAT EVENTS

| | A.D. |
|---|---|
| Clive in India, | 1750–1760 |
| Seven Years' War, | 1756–1763 |
| American Stamp Act, | 1765 |
| The births of Napoleon and Wellington, | 1769 |
| The Moravians in West Indies, 1732; in Greenland, 1733; in West and South Africa, 1737; in Pennsylvania, 1740; in Egypt, 1752; in Labrador, 1770; in Ohio, | 1772 |
| The Gospel in Cochin China, | 1780 |
| The American Revolution, | 1775–1783 |
| Warren Hastings in India, | 1772–1785 |
| Organization of English Baptist Missionary Society, | 1792 |
| French Revolution, | 1789–1790 |
| Execution of Louis XVI, | 1793 |
| The S. P. G. in Newfoundland, 1703; in the West Indies, 1712; in Canada, 1749; in West Africa, 1752; in Australia, | 1795 |

### GREAT NAMES

| | A.D. |
|---|---|
| Voltaire, | 1694–1778 |
| Lessing, | 1729–1781 |
| Dr. Johnson, | 1709–1784 |
| Schmidt, | 1710–1786 |
| Gainsborough, | 1727–1788 |
| Haydn, | 1732–1789 |
| John Howard, | 1726–1790 |
| Benjamin Franklin, | 1706–1790 |
| Adam Smith, | 1723–1790 |
| Mirabeau, | 1749–1791 |
| Mozart, | 1756–1791 |
| John Wesley, | 1703–1791 |
| Reynolds, | 1723–1792 |
| Louis XVI, | 1754–1793 |
| White of Selborne, | 1720–1793 |
| Gibbon, | 1737–1794 |
| Burns, | 1759–1796 |
| Burke, | 1729–1797 |
| Schwartz, | 1726–1798 |
| Washington, | 1732–1799 |
| Cowper, | 1731–1800 |
| Kant, | 1724–1804 |
| Nelson, | 1758–1805 |
| Schiller, | 1759–1805 |
| Pitt, | 1759–1806 |

### GREAT PRODUCTIONS

| | A.D. |
|---|---|
| Production of gas from coal, | 1739 |
| Handel's "The Messiah," | 1740 |
| Early romantic novels, | 1740 |
| Sevres porcelain, | 1745 |
| Klopstock's "Messiah," | 1748 |
| "The Rambler," | 1750–1752 |
| First lightning-conductor, | 1757 |
| British Museum, | 1759 |
| Great English potteries, | 1745–1760 |
| Percy's "Reliques," | 1765 |
| The spinning-jenny, | 1767 |
| Royal Academy, | 1768 |
| First encyclopedia (French), | 1751–1780 |
| First Sunday School, | 1781 |
| First balloon, | 1783 |
| Watts' steam engine, | 1763–1884 |
| London Times, | 1788 |
| Herschel's telescope, | 1789 |
| Galvanism, | 1791 |
| Chappe's telegraph, | 1793 |
| Steam navigation, | 1788–1802 |

## TABLE VI — *Continued*

1700 — 1800

| GREAT EVENTS | A.D. |
|---|---|
| Foundation of London Missionary Society, | 1795 |
| Foundation of Scottish Missionary Society, | 1796 |
| Foundation of Glasgow Missionary Society, | 1796 |
| Foundation of Netherlands Missionary Society, | 1797 |
| Foundation of Religious Tract Society, | 1799 |
| Foundation of Church Missionary Society, | 1799 |
| Rise of great towns in England, | 18th cent. |
| Reigns of the first three Georges, | 1714–1820 |
| Wilberforce and the anti-slavery question, | 1759–1833 |

| GREAT NAMES | A.D. |
|---|---|
| Angelica Kauffman, | 1741–1807 |
| Haydn, | 1732–1809 |
| Robert Raikes, | 1735–1811 |
| Vanderkemp, | 1747–1811 |
| Martyn, | 1781–1812 |
| Asbury, | 1745–1816 |
| La Place, | 1749–1827 |
| Beethoven | 1770–1827 |
| Scott, | 1771–1832 |
| Goethe, | 1749–1832 |
| Hannah More, | 1745–1833 |
| Carey, | 1761–1834 |

# CHAPTER VI

## The Halle Missionaries to Carey and Judson

From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions

### Eighteenth to the Nineteenth Century

*The Halle Missionaries.* — As the great body of Protestants increased, it was easy to see that the stress laid upon the doctrine of justification by faith was leaving the matter of the sanctification of the spirit insufficiently emphasized, until even the friends and followers of the Reformation were obliged to admit a moral degeneration in the disciples of Protestanism. It was the natural result of the early years of freedom from the bondage of church despotism. The new church, like youth suddenly released from parental oversight, did not know how to use her liberty, and only time could give integrity of purpose and moral earnestness. But always there were individual Christians, like Arndt, Von Welz, and Leibnitz, of the seven-

teenth century, who held sound notions of the importance of high standards of Christian life, until finally a great impulse was created in a movement against formalism, led by Philip Spener (1635–1705) and August Francke (1663–1727). This is called the Pietistic Movement, and relates to our theme because from it outsprang the Danish Halle Mission, the first mission to be the direct product of the reformed Christianity. It began through the influence of Dr. Lütkens, the bosom friend of Francke, who, as court chaplain to Friedrich IV of Denmark, enlisted the king's interest to provide Christian education for his own subjects in the Danish colonies in India. Thus it finally came about that a German missionary of a Danish society, under an English government, was the pioneer translator of the Bible in India.

The Halle missionaries, as a whole, probably baptized as many as forty thousand converts, but these converts showed sadly the result of being allowed to retain caste customs. From the beginning of the eighteenth century until the time of Carey, Protestant missions in India were represented by the Halle missionaries of the Coast Mission on the Tranquebar coast.

*In India.* — Previous to the Tranquebar mission, it will be seen, there had been no organized

effort against Hinduism as a religion. Christianity had been represented in a variety of ways, and rarely in such a manner as to make it, in its effect upon life, seem greatly superior to the prevalent faith. Yet some things had been achieved. Many thousands had received a new idea of God and his relation to the human race. A foothold had been made in many places for Christianity, and perhaps what was most important of all was that the Christian church had discovered that, if India were ever to be taken for Christ, it must be by regular, systematic, organized effort that involved the Christian education of its youth through schools and the distribution of Christian literature.

It was in 1706 that this evangelical Danish mission was begun in Tranquebar, one hundred and fifty miles south of Madras, by the disciples of these Pietistic leaders, Spener and Francke, of Halle, Saxony. Warmer and more practical Christian life had given these great leaders world-wide views with regard to the message of Christ, which, as they expressed it, should reach "beyond Germany, yea, in Europe, and to all other parts of the world." This noble creative thought inspired the younger men, and Halle became a centre of missionary interest. An evidence of its power and influence is indi-

cated by a popular hymn, Bogatzky's "Wach auf, du Geist der ersten Zeugen" ("Awake, thou spirit of the first witnesses!"), as well known in Germany as "From Greenland's icy mountains" among English-speaking Christians.

The first two missionaries, Bartholomew Ziegenbalg and Henry Plütschau, went out from the Halle Orphan House and were supported by German Christians, patronized by Friedrich IV of Denmark. This was the same house that in 1742 sent Mühlenberg and Brunnholz as missionaries to the Germans in America. Ziegenbalg and Plütschau wisely devoted themselves to the acquisition of the Tamil, and the former made such proficiency that in three years he not only spoke the language, but was busy on a translation of the New Testament. Ziegenbalg suffered much persecution at the hands of the cruel Danish governor, who was hostile to the Tranquebar mission, and the hardships he endured shortened his period of service to about a decade; yet he founded a mission not born to die. The Danish Halle mission was eventually, for lack of sufficient financial support, handed over to other societies. It still lives under the fostering care of other evangelical organizations.

*Christian Frederic Schwartz* (1726–1798).—A little later than Ziegenbalg, but under the same patron, Friedrich IV, king of Denmark, Christian Frederic Schwartz, a Halle University man, and a favorite pupil of the missionary-spirited Francke, went to India. His first interest had been awakened by seeing the Bible in strange Tamil characters, being put through the press for the mission at Tranquebar. His early Christian nurture, his brief experience as a teacher in the Halle Orphan House, his personal friendship with Schultz, the missionary, all contributed to the awakening of the evangelizing spirit in the young man, who was destined to be the greatest missionary ever sent out by the Halle mission. He began his work in Tranquebar in July, 1750. With the zeal of love added to extraordinary linguistic gifts, he quickly acquired the Tamil, in which, before the close of the first year of his service, he was speaking to crowds of people. He literally obeyed the Lord's word to go everywhere preaching the gospel, and soon the little colony was not wide enough for his parish, and we find him preaching in other provinces, till the whole coast, from Madura to Madras, knew and blessed the labors of Schwartz.

One of his antagonizers, who afterward be-

came his staunch friend, furnishes this delightful portrait of him: "The very sight of the man made it necessary to lay aside prejudices. His clothing was generally pretty well worn and out of the fashion. His form was above the average in height, well built, erect, and unassuming in its carriage; his complexion dark but wholesome, his hair black and curly, his look full of strength and manliness, gleaming with sincere modesty, straightforwardness, and benevolence. You may conceive the impression which even the first sight of Schwartz would make upon the minds of strangers."

Schwartz was a natural scholar, and his usefulness was greatly increased by the thorough study he gave to Indian mythology and literature. Meantime, at odd moments he learned Portuguese, in order to be useful to the people of this nation in India. Too great for earthly havings, he declined a large legacy left him by a military officer, in the spirit that he had given up his patrimony when he went to India, and invariably refused princely presents whenever they were personal. The simplicity of his life and dress, in both of which he followed the manners of the country, made his personal expenses light and his health vigorous. After a little over a quarter of a century he made his

centre at Tanjore, and soon, on account of his perfect integrity, fluency in the language, and knowledge of public affairs, became the chief medium of official communication between the native princes and the British government. So loved and trusted was he on both sides that, when the fiercest enmity prevailed between a native province and the government, Father Schwartz was at liberty to go in either camp at his will.

It is well remembered that the leader of an insurrection, Hyderali, a Mohammedan, insisted on having none but Schwartz to treat with in making peace again with the British, saying, "Send me the Christian; he will not deceive me." And the proud ambassador had to make way for the humble missionary, who was the means of rescuing thousands of lives from physical death as he had previously saved them from spiritual death. So indispensable he became at last to the British government, that he was made a member of the city council, and so trusted was he by the native prince of Tanjore that he became the guardian of his son and heir. Meantime, he was continually preaching, founding Christian schools and building chapels in the midst of his official duties.

"A German oak in the land of palm," Schwartz passed, by nearly two years, the time allotted to the earthly span of man. A few months of feebleness, and, mourned alike by native and foreigner, in the act of singing his favorite hymn, "Oh, sacred head, once wounded," Father Schwartz was no more. In Tanjore to-day one sees a marble monument erected by the prince of Tanjore in the midst of the city, a granite tablet placed by the foreigners in Schwartz's chapel, and a second monument in St. Mary's Church, Madras, erected by the East India Company; but not one or all of them begins to express what the consecrated pioneer, Schwartz, founder of the first Protestant church in Tinnevelly, did for Hindustan.

*The Evangelical Revival.* — Canon Overton rightly finds remarkable features of resemblance in the movement among the Halle Pietists in the first half, and that among the Methodists and Evangelicals in the latter part of the eighteenth century. "Both," he says, "aimed chiefly at throwing some life into the dry bones of the prevailing orthodoxy." The missionary societies that had been started with such promise at the beginning of the century received small encouragement during the time

of the Georges. Political life of a wholesome character was paralyzed, and this naturally affected religion. The dominant influence of the worldly Sir Robert Walpole tended to destroy all missionary interest. The unsatisfying teaching of the church was a poor palliative for the deep-seated misery of the people. A great evangelical revival, whose main spirit was John Wesley, graduate of Christ Church, Oxford, and a Fellow of Lincoln, roused first England and then the Christain world. One of the best modern authorities on this great revival declares that Susannah Wesley, the mother of John and his almost equally famous poet-brother, Charles, should be considered the originator of the evangelical movement, and that William Law should be counted the most conspicuous character connected with it. However that may be, the outcome of the effort of the little company at Oxford toward a higher religious life was the beginning of the new spiritual life of Christendom. The fervor of the spirit of that remarkable quartet, the two Wesleys (John, 1703–1791, Charles, 1708–1788), George Whitefield (1714–1770), and John Fletcher (1729–1755), brought upon them the ridicule of the court and the literati. Pope's "Dunciad" satirizes the evangelistic

leaders, especially their voices; Horace Walpole's "Letters" travesty their manners; the novelist, Smollett, caricatures them in "Humphrey Clinker," Richardson in "Pamela," Foote on the stage, and Gibbon in history. Canon Overton says that John Wesley was so thoroughly a scholarly gentleman that he was found a difficult subject for ridicule, but the guilelessness and enthusiasm of Whitefield were the delight of the wits.

But the results of this renaissance in the church were found in the family, the new Sunday-schools, the churches, and the people at large; in the great check that was given to infidelity of every form; and especially in the awakening on the subject of the promotion of foreign missions, and the foundation of the London Missionary Society, and the Society for the Propagation of the Gospel. Under the latter, John Wesley went to the West Indies, for a brief time, learning from the Moravians how to succeed, rather than achieving great things as a missionary.

*The Moravians.* — It was from the Pietistic movement that the Moravian church received its missionary call — a call so effective as to constitute its members to-day, in proportion to their numbers, with one missionary abroad

to every fifty-eight church members at home, leaders in missionary enterprises.

The sect that we call Moravian is known among themselves as the United Brethren. Such a fraternity had existed in Bohemia from the time of John Hus until 1627, when, in the desolations of the Thirty Years' War, it was forcibly abolished. In 1722 Christian David, a zealous evangelist and Lutheran, gathered a band of followers in Lusatia and formed a settlement, called Herrnhut, on one of the estates of Count Zinzendorf.

In 1790, after nearly sixty years of missionary effort, the Moravians had twenty-five mission stations in five countries each distant from the other.

*Count Zinzendorf* (1700–1760). — Count Zinzendorf owed much to his notable grandmother, Madam von Gersdorf, to whose care he was early committed, and who made it her chief end to awaken and foster religious tendencies in the child. After leaving the University of Wittenberg, where, while of a free, joyous nature, he was chiefly distinguished for his religious zeal, he spent two years in travel, and then, in compliance with the wishes of his guardian, accepted the post of Councillor of Justice in Dresden. But his heart was not in it, and he

resigned, after five years' trial, to become a Christian evangelist. Finding a community with similar aims already established on his own domain, he made Herrnhut the basis of his operations, and in 1727 became the spiritual superintendent of the colony. In order to labor with the best effect, he entered the ministry. This step gave great offence to the Saxon nobility, and on some trifling charge he was banished. In 1737 he was ordained bishop of the Moravian church, and his life thenceforth is a history of administrative work and missionary enterprises in many lands. He visited England, Holland, Denmark, Sweden, Prussia, Switzerland, the Danish West Indies, and in 1741 came to America, where his aim was to establish religious communities. Zinzendorf's interest was always for the most degraded, as negro slaves, Greenlanders, Esquimaux, and Hottentots, and he undertook a mission to the Indians, but his stay in America was cut short by what he regarded as mismanagement among the Brethren. Returning, he autocratically resumed his position as bishop, which he had resigned, and reversed the action taken in his absence. The decree of banishment having been rescinded, the last years of Zinzendorf's life were spent near Herrnhut,

where, an effective preacher and indefatigable writer, he toiled faithfully to the end (1760) in the service of the Brotherhood. The inscription on the monument that marks the grave of Zinzendorf at Hutsberg is, "He was ordained to bring forth fruit, and that his fruit should remain."

*In America.* — In the annual conference of British Methodists at Leeds, England, in 1679, two men had been appointed to go to the aid of the young Methodist church in America. The rise of Methodism, first a revival movement, became shortly a missionary movement, and the first fifty years in the provinces and America is simply a record of missionary travels and experiences. Francis Asbury, whose journeys in America cover 270,000 miles, is the best exponent of this missionary campaign.

Workers among the American Indians were the famous Jonathan Edwards (1703–1758); Eleazer Wheelock, founder of Dartmouth College (1711–1779); Samuel Kirkland, missionary to the Oneidas (1745–1808), and David Brainerd, a famous missionary to the Stockbridge Indians (1718–?). It was the last-named missionary whose biography became later the inspiration of both Henry Martyn and William Carey.

*In England.* — In the second half of the eighteenth century, with the spirit of the Reformation chilled by rationalism in Germany and Holland, its fires smothered by the blood of the massacre of St. Bartholomew in 1672 and the general persecutions of the Huguenots, with its power shorn of half its strength by discussions of Arianism, Socinianism, Antinomianism, and Calvinism in England, the spirit of apostolic missions in Western Europe gave faint signs of life.

It was at such a period, at an association of Baptist churches at Nottingham, England, in 1784, that a solemn agreement was made to pray that the Holy Spirit might be poured on the ministers in the churches, that souls might be converted and saints edified; and then followed the exhortation that petitions be offered for "the spread of the gospel to the most distant parts of the habitable globe," with an invitation to other societies to unite in these petitions for one hour on the first Monday of every calendar month.

Only two years after the Nottingham meeting, a meeting was held in London by members of the Church of England to discuss the possibilities of carrying the gospel to the heathen. Andrew Fuller, the first secretary of the Bap-

tist Missionary Society, was meanwhile preaching awakening missionary sermons on the duty of the church to give the gospel to the world, preaching from the same theme three Sundays in succession. Out of this effort rose the great missionary revival, whose tangible result was the formation of the Baptist Missionary Society at Kettering, Northamptonshire, in 1792, of which William Carey became the first Englishman to become a foreign missionary.

*In India: William Carey* (1761–1834). — Like John Wesley, William Carey had been reared as a churchman. He was born at Paulersbury, the son of the parish clerk, and took up the occupation of a shoemaker. But Carey was a man with a vocation and an avocation, and the interest in the latter soon outran the former, so that in 1789 the shoemaker had become a preacher. Endowed with native gifts, his individuality was emphasized by the difficulties with which he contended in acquiring a sound education. After he had become possessed of the idea that Christ was the pivotal thought of the world, the necessity of sending the gospel to the heathen so impressed him that in an occasional sermon or private study of the map of the world his meditations all resulted in one conclusion — that it must be done, and done

immediately. The familiar missionary motto, "Expect great things from God; attempt great things for God," was the subject of the sermon that resulted in the formation of the society whose first collection was £13, and whose first missionary, a light set on a high candlestick, was William Carey. November 10, 1793, saw him with his heart's desire fulfilled, as he landed in Calcutta, a country to which he was to give forty-one useful years, but whose story belongs to another century by the founding of Carey's mission in Serampore in 1800.

*In Greenland.* — This extensive region, northeast of North America, is inhabited by a peculiar race, evidently allied to the Mongolian family. They were living by hunting and fishing in a rather free and communistic fashion, in mud huts in winter and in skin tents in summer, when it was laid upon the heart of one individual, who himself at first thought it so preposterous that it might be a temptation of the Evil One, to go to their relief and become the apostle of Greenland.

*Hans Egede* (1686–1758). — The founder of the Greenland mission should not be mentioned without the name of Gertrude Rask, his wife, who won an equally immortal renown. Egede was educated in Copenhagen and settled over a

Norwegian parish, when he heard the story of the early settlement and missionizing of Greenland by Icelanders in 1000, through Leif, the Christian navigator, and that, separated from the rest of the world, the people had again become heathen. He supposed that these people were descendants of Norwegians or Icelanders, and so doubly his brethren. It took ten years for him to win over to his project patrons of the enterprise; then, with his beloved wife and three others, in 1721, he set sail from Bergen with three vessels and forty-six persons to make the perilous passage, but to find at his journey's end not descendants of the old heroic Norsemen of the blood of Leif, the son of Eric, but the little Esquimaux.

It was a most discouraging outlook, but Egede went bravely to work at a language for which he had to frame new words for the new and noble ideas which he had brought, illustrating, in true kindergarten fashion, Bible events and heroes by pictures drawn by his clever young son, Paul, who became his distinguished successor. His support, drawn from a trading company of Bergen under Danish government, was as precarious as it was unpopular, and when Christian VI of Denmark succeeded Friedrich IV in 1731, the colonization

scheme was brought to an end by the recall of the European colonists. But the heroic Egede persuaded a scant dozen to remain, and the mission kept up a slow growth.

Meantime, in 1733, Count Zinzendorf had begun the Moravian missions in Greenland, but the two forms of teaching did not harmonize well. When a scourge of smallpox decimated the people, the saintly Egede and his wife became veritable angels of life to the dying Esquimaux, who gave them large reward as hundreds passed from life assuring their benefactors that to them was due their sole salvation. In this time of great grief and despair scores of the surviving were added to the little church. When Egede's son Paul had returned from Copenhagen to take up his father's work, Egede received government permission, after thirteen years of martyr-like service, to return to Copenhagen, whither he carried the body of his wife, one son and two daughters, whose resting-place, as his own, has become a shrine in the Nicolai Church, Copenhagen.

As he left Greenland he preached a farewell sermon from the pathetic text found in Isaiah xlix. 4.

His mission college that he founded in Copenhagen, to instruct missionaries to Greenland in

the language, was scarcely successful, and in 1747 he retired, and died in November, 1758. The text of the memorial discourse preached at his funeral is his brief and true biography: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." His monument is the present mission first sustained by his son Paul, and afterward by other descendants; it comprises twelve successful centres, with their ministers and catechists.

*In Africa.* — In answer to an appeal of Ziegenbalg, the Moravian missionary, George Schmidt (1710–1786), a Bohemian who had already endured imprisonment for the gospel's sake, went, in 1737, to South Africa, and started, with much opposition from the Boers, a school among the Bushmen. His enlightening and illuminating work for the poor Hottentots greatly incensed the Dutch government, who did not wish their slaves to be baptized. When they found that his converts were learning to read and to write, and to lead intelligent Christian lives, they sent the missionary home. But every day of his life for over forty years he prayed for his beloved Bushmen, and was at last found, like Livingstone, dead upon his

knees. But his prayers were answered; and half a century afterward the Moravian church resumed the mission, to find some faithful converts still of the pioneer missionary, among whom they planted a more successful work.

The London Missionary Society made two attempts to enter Africa, the second of which, under Dr. Vanderkemp (1747–1811), was begun among the Kaffirs at Bethelsdorp, Cape Colony, in 1799. But this story of the African mission belongs to the nineteenth century.

In the Barbary States the eighteenth century is a period of utmost cruelty, of which the reign of the infamous Muley Ismail is a notable instance.

*In China.* — In 1724 the Emperor Yung Cheng had issued an edict forbidding the propagation of Christianity in China. This edict had been called out by the endless antagonisms of the various religious orders with each other and with the Pope at Rome. Missionaries were sent out of the country, but a few remained, concealing themselves for the time, and reappearing as soon as it was safe to do so. In 1742 Conrad Lange went from Herrnhut as the first Protestant missionary to China, but was unsuccessful in trying to gain entrance.

In 1775, against the vigorous protest of the

Chinese for many years, the opium trade was introduced by Warren Hastings, furnishing at the close of the eighteenth century a lasting and disheartening hindrance to the foundation of all missions in after years.

The beginnings of modern missionary effort in China under Protestant auspices belong to the opening of the nineteenth century, when Robert Morrison, in 1807, began a pioneer work in Canton. Meantime, as we have seen, the Nestorians had preceded him by more than a thousand years, and the Roman Catholic orders by two centuries and a quarter.

*In Japan.* — The unfortunate management of their missions by the Jesuits, in the sixteenth century, closed Japan for 230 years.

It was not till the middle of the nineteenth century that Roman Catholic missionaries were allowed to return to Japan, to find still a church of a faithful ten thousand as the nucleus of a more fortunate mission, and it was found that this live coal beneath the ashes had in it true life. The Lord's Prayer and the Apostles' Creed had survived as six generations came and went. In Formosa, a mission from the Dutch church dates from the seventeenth century.

*The Islands of the Sea.* — In the modern missionary movement the islands of the South

Seas soon became a part of the foreign work. Interest had been awakened first in these beautiful islands by the stories of sea captains and especially by the adventures of Captain Cook; and the first missionary sent by the London Missionary Society, started in 1796 for Tahiti, the chief of the Society Islands, beginning a work that lasted nearly a century, and not resigned until it could be passed over to other missions.

The London Missionary Society was also the first to begin regularly organized work in the West Indies. Moravian mission work was begun in 1732, in St. Thomas, starting out from Herrnhut.

Rev. Samuel Marsden, the second clergyman who had ever landed in Australia, met in New South Wales a few Maoris from New Zealand, and became bent upon the conversion of this island. In 1809, on his representations, the Church Missionary Society sent out a party to go with him, consisting of a schoolmaster, a carpenter, and a shoemaker. Though they landed in a spot where the crew of an English ship had just been murdered, they had a friendly interpreter and were not molested. They were protected and patronized, but years passed without any conversions. The mission staff was reenforced, and in 1825 the first conversion was

made. After 1830 the progress of Christianity was very rapid. In 1838 the New Testament and Prayer Book were translated into Maori, and in 1841 Bishop Selwyn, first bishop of New Zealand, wrote: "We see here a whole nation of pagans converted to the faith. A few faithful men . . . have been the instruments of adding another Christian people to the family of God." Other island work of interest belongs to the nineteenth century.

*The Organization of the Modern Missionary Societies.* — At the beginning of the eighteenth century there was a distinct movement toward the organization of foreign missionary societies, having its initiative in the English *Society for Promoting Christian Knowledge*, which was founded just before the century opened, in 1698. In 1701 followed the *English Society for the Propagation of the Gospel in Foreign Parts*, a venerable organization recently brought prominently before us through the celebration of its bicentennial. In 1708 was founded the *Scottish Society for the Promotion of Christian Knowledge;* in 1714, the *Norwegian Society for Missions;* in 1722, the reorganization of the *Moravian United Brethren;* in 1786, the beginnings of a *Wesleyan Methodist Missionary Society*, which was not firmly established till

1816; in 1792, the *English Baptist Missionary Society*, whose organizing spirit was William Carey, the pioneer of English nineteenth-century missions; in 1795, the *London Missionary Society;* in 1796, the *Scottish and Glasgow Missionary Societies*, afterward merged in new organizations of the church of Scotland; in 1797, the *Netherlands Missionary Society;* in 1799, through a group of clergymen, under the leadership of Wilberforce, the anti-slavery leader, was begun an organization which in 1812 became the *Church Missionary Society* for Africa and the East. The *Religious Tract Society*, so powerful an aid to missions, was also organized in 1799. The *British and Foreign Bible Society*, the peer of them all in missionary achievement, which has put the Scriptures into over 225 tongues and dialects, was not founded until 1804.

The *Society for Promoting Christian Knowledge*, 1698, now the great publication society of the Church of England, was first preëminently a missionary society, with its own lay and clerical missionaries, but has largely transferred, in modern times, its missionaries to the *Society for the Propagation of the Gospel.*

*Roman Missions.* — Missions under the power of the Roman See had been conducted energeti-

cally during the days of the Reformation and for some time after. But the revolutions which shook all Europe and the difficulties of the Roman church with the Jesuit Orders in the seventeenth and eighteenth centuries were destructive, at home and abroad, to the missionary Propaganda. The church of Rome since the foundation of the Propaganda at Rome in 1622, which forms a single board of missions in the cardinals of the Propaganda, has had a great working centre for all its endeavors, a distinct advantage of system over Protestantism. Their training colleges are so organized that the mass may work as one; and they derive, in consequence, all the benefits that proceed from a strong, united effort.

*The Outlook.* — Hope would have inspired the closing years of the eighteenth century, could it have been foreseen that those were already born whose names would be blazoned high on the roll of missionary heroes, men upon whom early rested "the spirit of understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." These were Henry Martyn (1781–1812), the Cambridge scholar and early missionary of the Church of England to India and Persia; Robert Morrison (1782–1833), the Presbyterian youth sent by

the London Missionary Society to found missions in China; Adoniram Judson (1788–1849), the first American Baptist missionary to Burmah; Robert Moffatt (1795–1883), the Edinboro Scotchman, who at twenty-one began a half century's work in Africa, and whose equally notable daughter, Mary Moffatt, became the wife of Livingstone, the missionary explorer, and John Williams (1796–1839), who was to represent the Congregational Church as the apostle of the islands of the South Seas, — names to-day of heroic memory. At the opening of the nineteenth century the youngest was a four-years-old child, the eldest in the first flush of manhood.

## SELECTIONS FROM THE PERIOD

### From Sermon of Carey

*On Missionaries*

The missionaries must be men of great piety, prudence, courage, and forbearance; of undoubted orthodoxy in their sentiments, and must enter with all their hearts into the spirit of their mission; they must be willing to leave all the comforts of life behind them, and to encounter all the hardships of a torrid, or a frigid climate, an uncomfortable manner of living, and every other inconvenience that can attend this undertaking. Clothing, a few knives, powder and shot, fishing-tackle, and the articles of husbandry above-mentioned must be provided for them; and when arrived at the place of their destination, their first business must be to gain some acquaintance with the language of the natives (for which purpose two would be better than one), and by all lawful means to endeavor to cultivate a friendship with them, and as soon as possible let them know the errand for which they were sent. They must endeavor to convince them

that it was their good alone which induced them to forsake their friends, and all the comforts of their native country. They must be very careful not to resent injuries which may be offered them, nor to think highly of themselves, so as to despise the poor heathens, and by those means lay a foundation for their resentment, or rejection of the Gospel. They must take every opportunity of doing them good, and laboring and travelling, night and day; they must instruct, exhort, and rebuke, with all long-suffering and anxious desire for them, and, above all, must be instant in prayer for the effusion of the Holy Spirit upon the people of their charge. Let but missionaries of the above description but engage in the work, and we shall see that it is not impracticable. — WILLIAM CAREY (1761–1834).

### *On Methods*

When a trading company have obtained their charter, they usually go to its utmost limits; and their stocks, their ships, their officers, and men are so chosen and regulated as to be likely to answer their purpose; but they do not stop here, for encouraged by the prospect of success, they use every effort, cast their

bread upon the waters, cultivate friendship with every one from whose information they expect the least advantage. They cross the widest and most tempestuous seas, and encounter the most unfavorable climates; they introduce themselves into the most barbarous nations, and sometimes undergo the most affecting hardships; their minds continue in a state of anxiety and suspense, and a longer delay than usual in the arrival of their vessels agitates them with a thousand changeful thoughts and foreboding apprehensions, which continue till the rich returns are safe arrived in port. But why these fears? Whence all these disquietudes and this labor? Is it not because their souls enter into the spirit of the project, and their happiness in a manner depends upon its success? Christians are a body whose truest interest lies in the exaltation of the Messiah's kingdom. Their charter is very extensive, their encouragements exceeding great, and the returns promised infinitely superior to all the gains of the most lucrative fellowship. Let then every one in his station consider himself as bound to act with all his might, and in every possible way for God. — WILLIAM CAREY (1761–1834).

## Homily

"If our European missionaries in China would conduct themselves with less ostentation, and accommodate their manners to persons of all ranks and conditions, the number of converts would be immensely increased. Their garments are made of the richest materials; they go nowhere on foot, but always in sedans, on horseback, or in boats, and with numerous attendants following them. With a few honorable exceptions, all the missionaries live in this manner, and thus, as they never mix with the people, they make but few converts. The diffusion of our holy religion in these parts has been almost entirely owing to the catechists who are in their service, to other Christians, or to the distribution of Christian books in the Chinese language. Thus there is scarcely a single missionary who can boast of having made a convert by his own preaching, for they merely baptize those who have already been converted by others.

"They cannot produce any satisfactory results in consequence of the formidable barrier of the language, which, up to my time, none has been able to surmount so as to make himself understood by the people at large." — Ripa, *of the Roman missionaries*, 1710.

## PRAYERS

### I

"Dear Lord, I know that there are, indeed, many positions and occupations which may at last be made to redound to thy honor. But I ask that thou wouldst direct my whole life, from first to last, to thy glory, to thy glory only." — AUGUST FRANCKE (1663–1727), *at nine years of age.*

### II

"Oh, send thy light and thy truth, that I may live always near to thee, my God. Oh, let me feel thy love, that I may be, as it were, already in Heaven, that I may do all my work as the angels do theirs; and, oh, let me be ready for every work! — be ready to go out or go in, to stay or depart, just as thou shalt appoint. Lord, let me have no will of my own, or consider my true happiness as depending, in the smallest degree, on anything that can befall me outwardly, but as consisting altogether in conformity to thy will. Amen." — HENRY MARTYN (1781–1812).

## Hymns

### I

### *A Popular German Missionary Hymn*

Wach auf, du Geist der ersten Zeugen,
  Die auf der Maur als treue Wächter stehn,
Die Tag' und Nächte nimmer schweigen,
  Und die getrost dem Feind entgegen gehn.
Ja, deren Schall die ganze Welt durchdringt
Und allen Völker Scharen zu dir bringt.

O dass dein Feuer doch bald entbrennte,
  O möcht es doch in alle Lande gehn!
Ach Herr, gieb doch in deine Ernte
  Viel Knechte, die in treuer Arbeit stehn
O Herr der Ernt, ach siehe doch darein,
Die Ernt is gross, da wenig Knechte sein.

Dein Sohn hat ja mit klaren Worten
  Uns diese Bitt in unsern Mund gelegt.
O siehe, wie an allen Orten
  Sich deiner Kinder Herz und Sinn bewegt,
Dich hierum herzinbrünstig anzuflehn;
Drum hör, O Herr, und sprich: Es soll geschehn.

— Karl Heinrich von Bogatzky (1690–1774).

### II

When I survey the wondrous cross
  On which the Prince of glory died,

My richest gain I count but loss,
  And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
  Save in the cross of Christ, my God;
All the vain things that charm me most,
  I sacrifice them to his blood.

See, from his head, his hands, his feet,
  Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
  Or thorns compose so rich a crown?

Were the whole realm of nature mine,
  That were a tribute far too small;
Love so amazing, so divine,
  Demands my life, my soul, my all.

—Isaac Watts (1674–1748).

III

Jesus, lover of my soul,
  Let me to thy bosom fly,
While the nearer waters roll,
  While the tempest still is high!
Hide me, O my Saviour, hide,
  Till the storm of life is past;
Safe into the haven guide,
  O receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on thee:
Leave, oh, leave me not alone,
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring:
Cover my defenceless head
With the shadow of thy wing!

Thou, O Christ, art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness:
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with thee is found,
Grace to cover all my sin:
Let the healing streams abound:
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee:
Spring thou up within my heart,
Rise to all eternity.

—CHARLES WESLEY (1707–1788).

IV

Let us make a song
To the King's son;
For he shall be made king.
This my little song shall praise him:
'Tis said he is a brave prince,
Let us therefore rejoice;
For he shall be our king,
After his father's death.
We rejoice also, because
He loves us as his father does,
Who sent over clergymen to us,
To teach us the word of God;
Lest we should go to the devil.

* * * * * *

(This I wish) Frederick Christian and my friend
Peter, who were the first baptized of Greenland
Would to God our countrymen were also.

—FREDERICK CHRISTIAN,
*on the Birthday of Prince Christian*, 1729.

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POEM

*Henry Martyn* (1781–1812)

Then came another of priestly garb and mien,
A young man still wanting the years of Christ,
But long since with the saints. . . .
A poet with the contemplative gaze,

The listening ear, but quick of force and eye,
Who fought the wrong without, the wrong within,
And, being a pure saint, like those of old,
Abased himself and all the precious gifts
God gave him, flinging all before the feet
Of him whose name he bore — a fragile form
Upon whose hectic cheek there burned a flush
That was not health; who lived as Xavier lived,
And died like him upon the burning sands,
Untended, yet whose creed was far from his,
As pole from pole; whom grateful England still
Loves.
The awakened gaze
Turned wholly from the earth, on things of heaven
He dwelt both day and night. The thought of God
Filled him with infinite joy; his craving soul
Dwelt on him as a feast; as did the soul
Of rapt Francesco in his holy cell
In blest Assisi; and he knew the pain,
The deep despondence of the saint, the doubt,
The consciousness of dark offence, the joy
Of full assurance last, when heaven itself
Stands open to the ecstacy of faith.
The relentless lie
Of Islam . . . he chose to bear, who knew

How swift the night should fall on him, and burned
To save one soul alive while yet 'twas day.
This filled his thoughts, this only, and for this
On the pure altar of his soul he heaped
A costlier sacrifice, this youth in years,
For whom Love called, and loving hands, and hope
Of childish lives around him, offering these,
Like all the rest, to God.

— LEWIS MORRIS, *in* "A Vision of Saints."

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## GREAT WORDS

"With dancing and gallant doings, with fencing, drinking, shooting and boxing I have nothing to do." — SPENER *in college.*

"It is incumbent on the whole church, and she must not be deficient either in zeal, or in labor, or in money, that the poor heathen and unbelievers may be attended to. Why will the church renounce the right which she has to all the world? If she maintains this right, why does she not do all in her power to obtain actual possession? We cannot say that God has refused such help and grace to such poor people. Why, then, should we not strive to make them partakers of that which no one

will maintain to be denied them by divine compassion?" — PHILIPP SPENER, *leader of the Pietists* (1635–1705).

"I am now at the brink of eternity, but to this moment I declare that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel? Should a reformation take place among the Europeans, it would no doubt be the greatest blessing to the country." — *Last words of* SCHWARTZ (1726–1798).

"We boast some rich ones whom the gospel sways,
And one who wears a coronet and prays."

— COWPER (1731–1800) *of Lord Dartmouth.*

"Moderator, rax me that Bible!" — DR. ERSKINE (1721–1803), *when the duty of sending the gospel to the heathen lands was questioned, in an assembly of the church of Scotland.*

"I have always set myself to discover the good there is in each religion, for I know that in every nation the Saviour has those who love him." — COUNT ZINZENDORF (1700–1760).

"Yonder stream of Ganges shall one day roll through tracts cultivated by Christian husbandmen." — HENRY MARTYN.

## THEMES FOR STUDY OR DISCUSSION

I. Henry Martyn.
II. David Brainerd, Missionary to the Indians.
III. The Story of Christ in Art.
IV. Forms of Christian Worship, from the "Upper Room" to the Cathedral.
V. Zeisberger, Moravian Missionary to American Indians.
VI. Achievements of the Pioneer Missionary Societies.
VII. Jonathan Edwards as Missionary.
VIII. The Evangelical Movement as Related to Missions.
IX. Social and Spiritual Changes in Religious Life from the First to the Nineteenth Centuries.
X. The Opium War in China.
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XII. A Map Study of the Geographical Advance of Christianity beginning with Antioch.

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